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AN ACCOUNT
OF THE
CHURCH EDUCATION
AMONG THE
POOR
IN THE
DIOCESE OF BATH AND WELLS.

In the Year 1846.

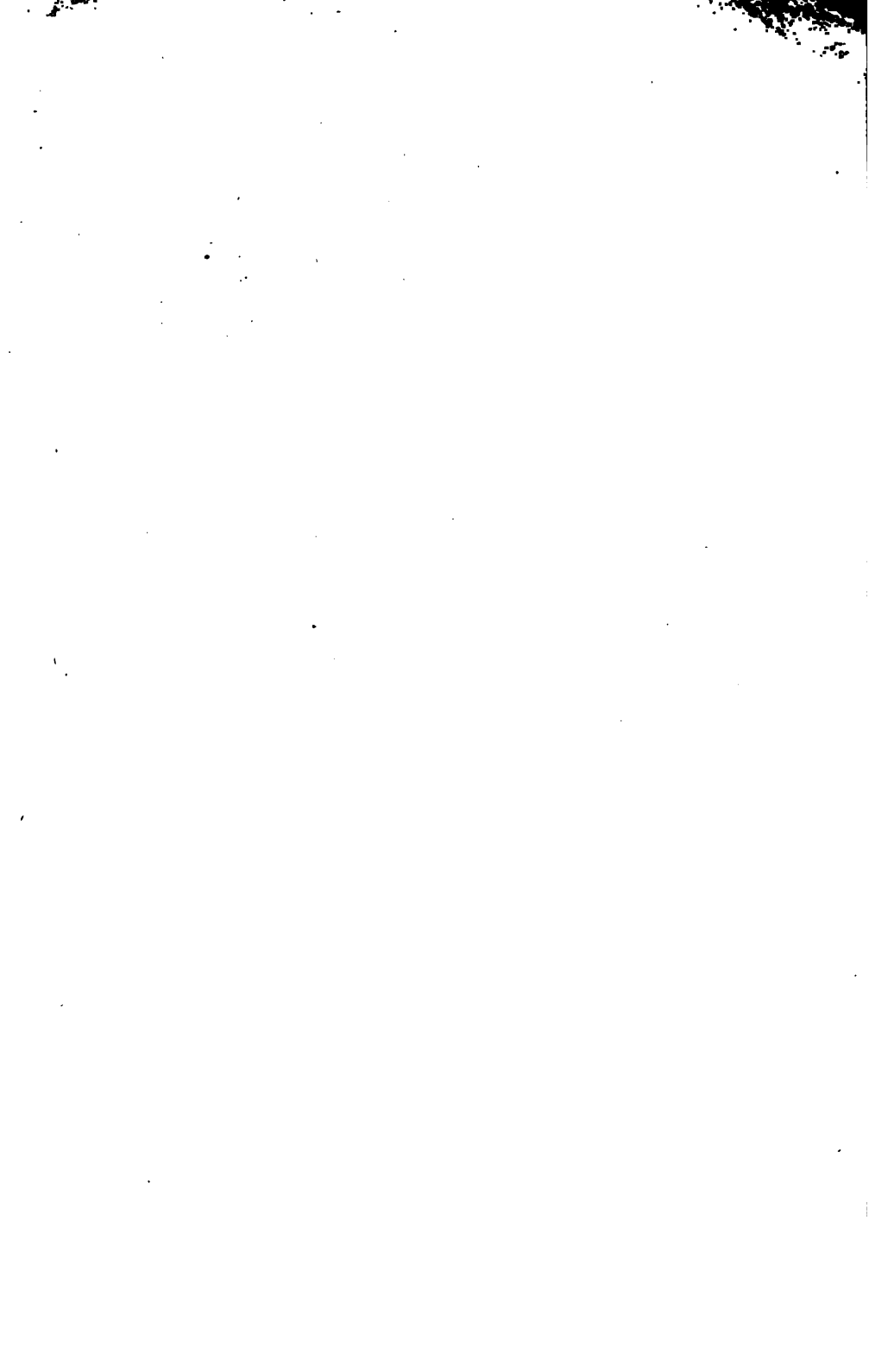
BY
J. B. B. CLARKE, M.A.

RECTOR OF BARNBOROUGH, FREDERICK OF WELLS, AND DIOCESAN
INSPECTOR OF SCHOOLS.

TAUNTON:
PRINTED BY F. MAY, FORE STREET.

1847.

47.771.





AN ACCOUNT
OF THE
CHURCH EDUCATION
AMONG THE
POOR

In the Account of the Schools, under the heads of the respective Deaneries and Districts, each new Paragraph applies to a separate School.

ERRATA.

Page 23, line 6, for *Wells* read *Bath*.

Page 55, line 26, dele *Long*.

RECTOR OF BAGBOROUGH, PREBENDARY OF WELLS, AND DIOCESAN
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TO
THE HON. AND RIGHT REVEREND
THE
LORD BISHOP OF BATH AND WELLS
THIS ACCOUNT
OF AN
INSPECTION OF THE SCHOOLS
IN THE DIOCESE,
UNDERTAKEN BY HIS LORDSHIP'S AUTHORITY,
IS
RESPECTFULLY DEDICATED
BY
HIS OBEDIENT SERVANT,
J. B. B. CLARKE.

THIS ACCOUNT
IS ADDRESSED
TO THE
LANDOWNERS AND LAITY
OF
SOMERSETSHIRE.

An English Gentleman generally only needs to be *convinced*, in order to that conviction leading to right action: but the difficulty is, to induce him to trouble himself with a subject, not only foreign from his own pursuits, but which has been thrown aside from time immemorial, as "only belonging to the Clergy." Thank God, there is also another virtue equally characteristic of an English Gentleman, and that is, a willingness to bear plain and straightforward dealing.

I do not hesitate then to ask those whom I now address,—Is it fair that the Clergy should be, not only the Establishers, the Superintenders, oftentimes the frequent Teachers, but also the chief *Payers* of the school expenses? Are the *temporal* as well as the spiritual claims of the Labourers upon us alone, or upon us chiefly? Whose then are the broad acres which form the Parishes, of which our Glebes form but a

small and insignificant part? Whose the Manufactories and Collieries, yielding their rich return, to which the Vicar's rent-charge is but as a grain of sand in value.

Bear with me a little longer. In most instances we do not desire to lessen the burthen of Educational exertions lying on ourselves; the few exceptions are cases that You yourselves would be the first to regret that the charge had ever been so oppressively laid; but we do earnestly desire the aid and co-operation of Yourselves and of your Families to do that which yet remains to be done—to afford to each parish and large Hamlet in Somersetshire, a good school *equal* to the wants of its inhabitants. We do anxiously desire to interest the Lords of the soil in the cultivation of those who cultivate that soil; to interest the Gentry of the County in the moral and religious well-being of those who live around their thresholds.

To effect this object the present account has been drawn up with minute care from personal inspection, in order to give to every one resident within the Diocese the means of knowing the objects and [ability for good of the Diocesan Board of Education, and the peculiar deficiencies of the different localities in which they may live.

I have firm faith in the Justice and Benevolence of those to whom I speak, when they do consent to look for themselves and judge for themselves; when at length they are roused to trace the close connexion between vice and ignorance, between immorality and the state of the Cottages, between dishonesty and the

pressure of unfairly small earnings. That these things are so, is but to record the daily events of village life: that they be not so, rests with our Country Gentlemen.

These pages will find their way to the hands of many, who have long been noble examples of what wealth and influence can effect; of many, who are turning their attention to remedy the evils of former apathy; of some, who perhaps have hitherto felt little interest in the enquiry.

To all I would dedicate the results of experience and of facts, the only data which can afford satisfactory information to sensible men; of facts, which prove that we need only the cordial and collective help of our Landowners and Laity, to meet and second the aid which we may reasonably expect from Government, to enable the Wells Diocesan Board of Education to fulfil every object, so far as Education is concerned, which Prudence and Zeal can desire.

J. B. B. CLARKE.

1. The first step in the process is to identify the problem or issue that needs to be addressed. This involves gathering information and understanding the context of the problem.

2. Once the problem is identified, the next step is to define the objectives and goals of the project. This helps to clarify what needs to be achieved and provides a clear direction for the team.

3. The third step is to develop a plan or strategy to address the problem. This involves breaking down the problem into smaller, manageable tasks and determining the resources needed to complete them.

4. The fourth step is to implement the plan. This involves putting the strategy into action and monitoring progress regularly to ensure that the project is on track.

5. Finally, the fifth step is to evaluate the results of the project. This involves assessing the outcomes against the objectives and goals to determine the effectiveness of the intervention.

1. *Chlorophyll a* and *Chlorophyll b* were determined by the method of Lichtenthaler and Whistler (1973). The total chlorophyll content was determined by the method of Arar and Cook (1980). The carotenoid content was determined by the method of Lichtenthaler and Whistler (1973). The total carotenoid content was determined by the method of Arar and Cook (1980). The total protein content was determined by the method of Lowry et al. (1951). The total lipid content was determined by the method of Bligh and Dyer (1959). The total carbohydrate content was determined by the method of Dubois and Gilles (1950). The total nucleic acid content was determined by the method of Burton (1956). The total ash content was determined by the method of AOAC (1990). The total moisture content was determined by the method of AOAC (1990). The total dry matter content was determined by the method of AOAC (1990). The total organic acid content was determined by the method of AOAC (1990). The total alkaloid content was determined by the method of AOAC (1990). The total saponin content was determined by the method of AOAC (1990). The total tannin content was determined by the method of AOAC (1990). The total flavonoid content was determined by the method of AOAC (1990). The total phenolic content was determined by the method of AOAC (1990). The total terpenoid content was determined by the method of AOAC (1990). The total steroid content was determined by the method of AOAC (1990). The total glycoside content was determined by the method of AOAC (1990). The total alkaloid content was determined by the method of AOAC (1990). The total saponin content was determined by the method of AOAC (1990). The total tannin content was determined by the method of AOAC (1990). The total flavonoid content was determined by the method of AOAC (1990). The total phenolic content was determined by the method of AOAC (1990). The total terpenoid content was determined by the method of AOAC (1990). The total steroid content was determined by the method of AOAC (1990). The total glycoside content was determined by the method of AOAC (1990).

ACCOUNT, &c.

Before I enter into an account of the actual state of Church Education, as it exists among the Poorer Classes within the Diocese of Bath and Wells, it may be proper to explain the machinery which was called into being in the year 1839, for the purposes of encouraging, improving, and overseeing the instruction given to the poor.

It had long been felt that, whatever was going on in the way of Education among us should be known and seen, before we could be reasonably content with it. A persuasion that more efficient Teachers were needed, more fitted and prepared for their work by direct training, was widely prevalent: and the conviction rapidly grew deeper, that it was the bounden duty of both Clergy and Laity, to provide a system of instruction, which should be improved in its secular departments, and more intimately combined with religious knowledge; a religious knowledge, which should not remain in the vagueness of undefined form, but be explanatory of the vital truths of the Christian Faith, as connected with the Doctrines and Discipline of their Church.

Strongly influenced by such motives, our late Diocesan called together a meeting of the Clergy and Laity of the Diocese, and organised a Society, called "The Bath and Wells Diocesan Board for Promoting the Education of the People in the principles of the Established Church;" the object of which was, "to promote and extend throughout every parish and place in the Diocese, sound religion by

means of a Scriptural Education, in connection with the Church and the Clergy, attending first and chiefly to the Parochial religious instruction of the Children, and to the inculcation of Christian morals on a Scriptural basis : hoping that thus, by God's blessing, children may be brought up in a right understanding of themselves, with a saving knowledge of Gospel truths, and in dutiful attachment to our Apostolic Church."

To effect this general object, Officers of various kinds were appointed ; and *a School for training Teachers* was established ; which, after succeeding well for a short time, was discontinued from various causes, aided probably by an impatient spirit in the Public, which hoped to reap before time enough had elapsed to mature a harvest. Part of the funds, which had been thus devoted, are now employed in sending up Pupils to other training Establishments, and in making Grants toward the building of School-rooms. Another portion of the Machinery was, the appointment, by the Bishop, of a Diocesan and

DISTRICT INSPECTORS.

The Diocese was divided into sixteen Districts, to each of which a local Inspector was appointed ; whose duty is, with the Incumbent's consent, to visit annually every Parish, and to examine its Sunday and Day Schools : to ascertain the quantity and quality of the instruction given : to give intimations to the Clergyman which he may profitably impart to the Master ; or, shew such practical example in his own examination, that the Teacher standing by may learn : the Inspector draws his attention to portions of the examinations, explaining the reasons why questions were asked in a certain way, and the object which he had in view. Thus every Inspector's examination becomes a model for the School-master's ; and the Clergyman having been present, is able

hereafter to see whether the Teacher has received instruction and the example been followed. The duty of the Inspector's office, and the spirit with which it is fulfilled, are both expressed in that word of Scripture, "though I might be much bold in Christ to enjoin you that which is convenient, yet for love's sake I rather beseech you."

Another important portion of the Inspector's function is, to examine the books in use; to recommend others which may be needed; to mention what he sees amiss to the Clergyman, and to the Master apart from his Pupils; to point out those plans and methods which are not only abstractedly good, but *suitable*; and *to give that full praise to zeal and skill, which justice demands and a clear-sighted Prudence requires*. Notes are taken; and, at the end of the year, any thing worthy of remark in the Schools is recorded; the opinions of the Inspector expressed, according to his discretion; such encouragement or assistance given as circumstances warrant; and a Report for the information of the Lord Bishop of the Diocese, is sent through the

DIOCESAN INSPECTOR,

whose duties are partly similar and partly additional to those of the District Inspectors. Every year he visits one third of the Diocese; and, of every Parish, whether there be a school or not, if the Population be such as to enable it to support a school, he calls upon the Incumbent, by previous appointment, to see whether arrangements can be made or aid afforded to establish one: he examines those already existing; tests the teaching capacities of the Master or Mistress, and the requirements of the Scholars, from the first to the last class; sees how far the Master pervades his school, whether the mind is cultivated or merely the memory exercised, and afterwards makes communications to the Clergyman according to the condition of the school. Nothing

is attempted to be done unless the will and judgment of the Incumbent are entirely with the Inspector; dictation is out of the question, and the slightest appearance of intrusion is carefully avoided. The consequence of acting in this manner is, that on an average, about two individuals in three hundred may civilly allege reasons for not receiving the inspection; while all the others receive it with gladness, treat the Inspector as a friend, listen to him as counsellor, and the speedy improvement shows that the present courtesy arose from friendly approval and cordial co-operation.

During the year of the Diocesan Inspector's annual visit to one of the three Archdeaconries into which the Diocese is divided, the District Inspectors, included within that Archdeaconry, are relieved from their Duties. Thus every year the Diocesan Inspector visits one Archdeaconry, and effects an inspection of the whole Diocese in three years. This year (1846) nearly the whole of the Diocese has been visited by the Diocesan Inspector, that its Educational state, so far as the Church is concerned, might be laid before the Bishop in one view, and not produce that imperfect effect which a piecemeal statement must necessarily create.

Throughout twelve of the Deaneries and Districts every Parish has been visited whose Population was much above one hundred, (and some where it was even below this number,) in which schools actually existed, or to make enquiries if they could be established. Four Parishes did not come under inspection because the Clergymen regretted that the lay supporters of those schools objected to Episcopal superintendence; and a few others were omitted in consequence of the Diocesan Inspector being informed that the schools were either temporarily suspended, or other local circumstances rendered a visit at the appointed time inexpedient. In no case has a Parish been entered without the express consent of the Clergyman, and almost universally has he

himself been present during the whole of the examination. The present report is the result of this visitation.

The most friendly and frequent intercourse is kept up between the District and Diocesan Inspectors; the freest communication of thoughts and plans is carried on. Mere *official* intercourse is far from fulfilling the object desired to be accomplished; for, though it is valuable for ascertaining particular points, yet it will never sustain the spirit and life of a system. Cordiality; mutual approval, ascertained by mutual acquaintance; unity of intentions, with frequent expression of views; the certainty in all, that each is well acquainted with his subject, because he is an active agent in his own sphere; every individual feeling that he is, not an isolated worker, but a component part of one machinery, his place marked, his working indeed particular but its effects more widely spread; a consciousness, that theory is estimated only by its practicability, that plans resolved on become actual realities, that what is talked of is done, and what is done is for good;—all these are the inspiring spirit which cause the Inspectors to work as one man, and which unitedly constitute a bond of friendly union and most efficient power.

A SECRETARY

is appointed by the local Boards to each District; who if so disposed, may be a most important member of the system. In some cases he is the same individual as the District Inspector, but generally otherwise. If he considers himself solely as the receiver of the monies which voluntarily flow in to his hands, or the recorder of merely official and routine facts, the Funds of that District will be small and the facts of the driest nature. But if he feels, that upon his exertions, the existence of that portion of the Society depends; and that he is not solely a receiver, but an influence and applicant within the area of which he has kindly volunteered to

be the Officer; he will see that it is of the most vital importance the shadow should indicate a substance; that the name should imply a reality of exertion, without which the Society must languish and will ultimately die. There is in this, as in all things, the three-fold cord, which, when well united none can break,—the *Board* by its Committee to deliberate and regulate; the *Inspectors* to work the machinery; and the *Secretaries* to provide, and keep in action, that main-spring impetus which gives the inspectors a machinery to work, or the Board and its Committee a subject for useful deliberation. The Secretaries may be assured, that though without them we may exist, it is only by them that we can live to purpose.

To point out what is desirable, is only doing the easiest half of the work; it is well to devise a plan, whereby difficulties may be overcome and objections obviated.—The time of those most suited to the Secretary's office is frequently so much engaged, and their occupations of a professional kind so numerous, that they require some assistance, direct or indirect, to make the little time which they have to spare available for the Society's benefit. *Direct* help is considered objectionable, for people do not like to see the money which they subscribe to the Charity, made the medium of salaries, and diminished by a collector's per centage.—There remains therefore only the *indirect* method, which certainly is the best, if it can be rendered effectual to its end, even if all should not equally feel the above objection to be tenable.

The following plan may possibly be found useful. Let the Secretary of the District send to the Master or Mistress of the parochial school in each Parish, where there is a subscriber, a card or note signed by himself, authorizing him or her to call and receive the subscription on behalf of the Secretary of the Board of Education: the money thus collected could be paid to the Clergyman of the Parish, by whom to be transmitted to the Secretary; or kept till the

annual Meeting of the School Teachers, (see Appendix, A.) when each would pay it, previous to the other business of the day. The advantages of such a simple and easy plan would be,—all per centage would be saved—the time of the Secretary cease to be unduly engaged—the subscriptions sure to be collected—no arrears exist—from the few subscribers within one Parish, and their accessibility because of their being within the parish bounds, the collection would not press upon the Teacher's time—it would identify the Teachers more with the Society, and give them a greater interest in its support—and the Secretary would be delivered from all that vagueness of working and doubtfulness of success which disheartens the most zealous and paralyzes the less energetic; his funds would be in his hands, and his time would be left free for the exercise of the local influence which should continue and encrease the funds.

THE TRAINING COMMITTEE

consists of a few influential individuals, members of the general Board, to whom was committed the charge of superintending the training-school originally established at Wells, but discontinued from causes to which reference has been already made. Notwithstanding this discontinuance, grants of money are still made to the Committee by the Board, for the purpose of sending up young persons of either sex, when properly recommended and qualified, to the training Establishments in London or other parts of the kingdom; gaining them facilities for entering those superior Schools for the instruction and training of Teachers, and bearing a proportion of the annual expence. Another of its duties also is, to entertain applications from every Parish which seeks a grant towards building a School-room, enquiring into the circumstances, examining the plans, and reporting to the Board, either to allow or withhold a grant.

The training functions of the Committee are rather in abeyance, than altogether ceased: should circumstances arise to call them again into action, they are still as capable of useful exertion as at their first creation. The periods of its Meetings are not fixed, but occur as often as the business on the Secretary's hands requires him to assemble it. To a great extent it is the Executive of

THE BOARD,

which is formed by—representative members chosen by each Deanery, lay and clerical;—the Secretaries and Inspectors;—the most influential individuals within the County, both Clergy and Laymen, members either from nomination or office;—the Rural Deans;—the Dean and Chapter;—and the Bishop of the Diocese. Unless specially summoned, it meets quarterly, besides holding an annual meeting in October of each year. At these meetings the report of the training-committee is received and considered; the general and local Secretaries submit the transactions of their departments; what has occurred is noted, and what is proposed is canvassed for decision. The Meetings are always held at Wells.

To prevent the Meetings of a Board from becoming a mere form, or from lapsing into a cold and thinly attended assemblage of a few officials, would seem to be far from difficult, provided a little attention be given to the subject. People do not like to come from a distance in order to do nothing of consequence, hear nothing of interest, and spend something of value. Members of a Board, if present, expect to be of some use there, or to hear something which will enable them to be of use elsewhere; they come to act, or to be informed; nor will they long be content with merely "registering" the acts of "the bed of justice" held among them. Unless they attend, their interest will flag; if they

come, they expect to be of more utility than only to sign their names to a document, or to listen to resolutions which others have decided. "Cut and Dry" is the very worst motto for the banner of a voluntary Society: "cut" if you please,—let there be form and fashion, preparation and method; but not "dry,"—keep interest still in existence, by the consciousness that the acknowledged function has not been virtually superseded by a foregone conclusion.

I mention this the more explicitly, because this is a rock on which much good in many Societies has been wrecked. Men are human beings, even while they are engaged in a good work; and no one likes to feel that he is solely the excellent tool even of the wisdom of another. The correction of the mistake is easy and plain. Whenever there is a Meeting, let there also be something to be done, considered, or heard. There must always exist enough to form subjects for most profitable deliberation and causes for useful action, when a Board assembles, only reasonably often, to devise and execute measures for the efficient and godly education of a whole Diocese. It needs but a little arrangement among the executive officers of the Board in order to *secure* this: the materials must be ample: the knowledge always ready, because it is obtained by the personal experience of the agents in the affairs: the information trust-worthy, because direct from its source; and full of interest, as well from its own nature and bearings, as encreased by the reflected spirit of him who feels its importance. It is indeed true, that all things may be divested of their inherent interest, and beauty itself reduced to a skeleton. It is necessary to have bones,—statistics are of fundamental importance;—but why not both clothe them with the collateral circumstances which take away their repellantcy, and also, impart to them that spirit which naturally informs them with life?—Were attention paid to such points, the advantages to the Society would spread as wide as the influence of those who attended at these periodic Meetings might extend.

The constitution of our Diocesan Board of Education, has been dwelt upon the longer, from the desire to prove, that the Diocese of Bath and Wells possesses within itself a machinery adequate to all its wants : one wisely constituted ; harmoniously ordered ; working to the measure of its means ; capable for the noble duties devolving upon such an institution ; and capacious of all those farther requirements, which added influence and funds would place within its sphere. The Lay members of Christ's Church,—with those properties with which God's providence has gifted them, and with that Influence of rank or station which oftentimes goes angel-like before a ready Will to make obstructions, " open to it of their own accord," and leads it free to do God's work,—these enroll themselves with the divinely appointed Ministers of heavenly Truth, to be the means of leading the young of Christ's flock into the knowledge of those pastures whereon they may live : secular knowledge is aided by religious teaching, and, while fitted for this world, they are furnished toward the next. To do such a work, the Will of the Society is present and the organization is complete ; it has done more, than anything except the blessing of its God could have strengthened it to perform ; it has lived through some evil report, and mirror-like, has cast from it the breath of slander ; and working to the utmost of its means, it is prepared and anxious to add ardor to zeal and toil to labor, when God shall see fit to trust it with enlarged possessions.

While an inspection was made of the Schools in which the Poorer classes were receiving their education, it was considered, that it would be by no means beside the object, if the Schools belonging to the various Parish Unions within the Diocese were also visited ; for if it were well to inspect the provision made for the Poor, it was certainly far from

a duty to pass by the Poorest of the Poor. The Inspector's services were therefore offered, and in each instance received with thankfulness and courtesy; every attention was paid to himself personally, and the utmost facility given that he might be able to form an accurate opinion of the

SCHOOLS OF THE PARISH UNIONS.

A Union-house has been built near each of the following places, and one or more schools is attached to each of them;—Axbridge, Bath, Bedminster, Bridgwater, Chard, Clutton, Frome, Keynsham, Langport, Shepton Mallet, Taunton, Wellington, Wells, Williton, Wincanton, Yeovil. The number of Schools is *thirty-two*: most of the Unions pay a Master as well as a Mistress, and generally a room is expressly appropriated to the school. The following Table will give a view of the statistics of the different Schools.

Unions.	Scholars.		Teachers.		School-Rooms.	Salaries.		
	B.	G.	Mas.	Mist.		£.	s.	d.
Axbridge	89	82		1	1	30	0	0
Bath	100	61	2	1	2	121	4	0
Bedminster	41	39	1	1	2	35	0	0
Bridgwater	38	20	1	1	2	32	0	0
Chard	47	46	1	1	2	42	0	0
Clutton	82	25	1	1	2	40	0	0
Frome	58	53	1	1	2	50	0	0
Keynsham	26	34	1	1	2	34	0	0
Langport	20	23		1	1	15	0	0
Shepton-Mallet	14	17		1		15	0	0
Taunton	64	35	1	1	2	55	0	0
Wellington	30	32	1	1	2	31	0	0
Wells	30	35		1	1	20	0	0
Williton	29	24	1	1	2	40	0	0
Wincanton	24	11		1	1	12	0	0
Yeovil	22	24	1	1	2	35	0	0
	664	511	12	16	*26	607	4	0

* Note.—The merely Infant schools and school-rooms are not included in this account, because they are not places of instruction, but are nurseries.

The *numbers* of the children vary considerably according to the time of year; when the Inspector examined the schools, the children were stated to be unusually few. The *instruction* is generally confined to reading, the simple rules of arithmetic, writing, spelling, the church catechism, and bible history. The *Masters*, with three exceptions, were in all cases fairly sufficient for their office, and in some, they were very good and well suited to their work. It was not equally so with the *Mistresses*, who certainly were not proportionately so well prepared to instruct. The *School-rooms* were frequently large and airy, but others were small and low.

The preceding account may seem not likely to promise much, but such a judgment would be altogether erroneous. The method of forming a true opinion of the value of the Union Schools would be, to consider what otherwise would have been the state of those who were then assembled in them. From the classes to which they belong, it is easy to imagine the condition in which they would have been placed; therefore the value of the institutions is to be estimated by the double test, of the evil from which they are so far rescued, in addition to the positive benefit which they at present receive.

Take the best class of the inmates of a Union-house, the honest and respectable Poor, whom Poverty and Destitution have overtaken without being summoned by their vices or crimes: what is to become of their children? The honest, though poverty-stricken Parent, sees them weakened in body, the foundations of disease laid, herding with the profligate and the base, untaught in what is good, and rapidly learning lessons of vice which she well knows no after culture can root out. Not one of those evils can she prevent; sufficiency of food she cannot give; home, with famine lodging in it, is no place where they will stay willingly; for any teaching, it is beyond her power to pay;

and though they have little to eat, childhood can still play, and they have houses and streets and courts and alleys for their play-ground ; they become the companions of all that is bad ; the plague spreads by its own inherent malignity ; they are in the way of thorough corruption, and candidates for the lessons of the practised thief. To a parent in such a situation, the Union-school is a blessing.

Look again, at the children deserted by their parents ; at those destitute of parents ; at those, who are the offspring of shame. The Union-school restores to them a better Father ; or, is in place of a Parent ; or, gives them parental lessons for which they need not to blush. When we reflect on the almost-certainty of a most ruinous moral condition for them without such schools, then it is, that with the approval of our understanding and the applause of our heart, we are thankful for their instruction : and we have abundant reason to praise God, that He has put it into the hearts and impressed it upon the consciences of Christian Guardians, that while they feed and clothe the hungry and the naked, they must also, from the same Christianity, teach the young.

While speaking so strongly of the good capable of being bestowed by the Union-school, I take it for granted that all proper care is taken to separate the Boys from the Men, and especially the Girls from the Women. If this be not done, whatever instruction they may receive, their morals must be corrupted ; for what is more debasing, than the brutal talk of profligate men ? or more thoroughly destructive of purity than the gross allusions and conversation of immoral women ? If this separation be not complete, it is a sad and awful deficiency : awful, because it is making morals a question of money—shall we spend so much for the purpose of striving to keep them undefiled ? or, let them take their chance and save the expence ? I cannot for a moment suppose, that while the Guardians provide for the instruction, they overlook the morals ; therefore I must cordially again say, if these things be so, their schools are blessings.

But the praise due to the Union-schools does not depend merely upon the evils which they prevent, or from which they withdraw the children; it also arises from the positive good which they bestow. The *reading* is generally most respectable, with a fluency and accent which show that there are both readiness and comprehension; the *spelling*, especially among the boys, was usually accurate: the *writing* frequently very good: with some individuals and in a few particular schools, the *arithmetic* was good and of a higher quality than that which formed the staple of the majority: in very few cases was arithmetic taught to the girls, or if taught, very imperfect: their knowledge of *Scripture narrative* was often very considerable; of *Scripture Doctrine*, as accurate as could reasonably be expected; of *moral obligation*, most praise-worthy to those under whose instruction they had come: the *catechism* was assiduously taught, and though in some instances neither the teaching nor the learning was intelligent, yet generally much knowledge had been acquired and much profit derived.

The *appearance* of the children was highly satisfactory; not because of their being dressed up for the occasion, but from the indubitable signs of health in their countenances and cheerfulness in their looks. One especial benefit, incalculable in the amount of its probable good fruits, was the good *Discipline* maintained. Enquiries were made from the Master and Mistress of each Union, and most explicit testimony borne to this fact, of the *exceedingly few cases* of children being returned to the Union from the situations which had been obtained for them, *because of bad conduct*.

The observations which have here been made, concerning the benefits to the children, and on their appearance, of course can only fully apply to those who have been residing in the House for some time; and must be much modified, when used of those who are only occasional inmates: and to some Unions they will apply considerably

more than to others. The *instruction being regular*, and not liable to be interrupted by the whims of the parent, or from their desire of making a trifling gain by the labor of their children, will account for more being gained in a well-conducted Union-school, even in the few hours devoted to teaching, than in many other places where more time is consumed and more is professed to be taught. Two or three weeks holiday, then a short time at school, frequently repeated, break the heart of the Master and thicken the head of the child :—it is only *uninterruptedness of communication* which will secure the certainty of an impression ; and regularity will maintain it in its hold, and cause teaching to result in knowledge.

The day after the examination of each Union-school, the Diocesan Inspector forwarded a letter, addressed to the Chairman and intended for the information of the Board, stating his opinion of the condition of the School, of its deficiencies or its excellencies, as the case may be ; making such suggestions as seemed to be needed ; and putting the Board in possession of those facts, which were necessary for its guidance in dealing with an institution, supported by themselves and earnestly desired to be efficient.

I cannot conclude these observations upon Union Schools, without drawing particular attention to those of the Bath Union, such as they existed when I visited them in the Autumn of 1846.—A very large Boys' school, with an unusual number of boys above 11 and 12 years old ; the guardians evidently not having been anxious to send them out to situations before they had gained some physical strength to endure their work. At the first view of the School-room it appeared almost fantastic : the walls and ceiling were covered with scrolls and ornaments, maps, diagrams, and sentences, drawn in colors upon the walls. What does this portend, was the thought ; but no particular observation was made.

The examination began in presence of the Vice-chairman and some of the Guardians; as is my constant custom, at first through the School-master. The answers were good and ready; even more ready than the Master's questions, for he seemed rather timid and nervous.—Was this fluency also part of the show?—I thanked the Master and assumed the examination myself. The *reading*, throughout the School, was clear, bold and distinct: the *arithmetic*, including practice, simple rule of three, and in a few instances beyond these, was rapidly performed, few errors, and reasons could be given for what was done, proving that the principles were understood. *Writing* very good: *questions* on some leading duties, scripture facts, general physical (not scientific) geography, such as positions and relations of countries and seas, &c. &c., were answered with considerable intelligence and good memory: their *comprehension* was tested, by their explaining to me what they had read; their *apprehension*, by repeating clearly to me what I had explained. Their acquaintance with *Scripture truths*, and *catechetical* instruction, reflected much credit upon their instructors, probably both Chaplain and Master.

It may be supposed, that the class which was thus examined consisted of some half dozen selected boys,—the number contained in the first class for examination was FORTY! There were, of course, occasional failures; and the same question would not be indifferently asked from any of the number: but, there was much general equality among them, taking into consideration their various ages, and the length of time which each had spent in the School. The lower classes had felt, and showed the teaching of the same Master.

I enquired as to the drawings on the walls. When they were done? by degrees, out of school-hours. By whom? by the Master. What was their use? some maps of different countries or of the world, were stately taught as far as their little time would allow: others, though not taught,

were still not without their influence ; the boys frequently loitered about the school-room in their play-hours, pored and gazed upon them, and asked questions about their meaning and use. But these scrolls and ornaments? "oh, Sir, they look at them, and take pride in their school-room."— Could there then be a wiser display, than one which tended to such practical good to the minds and feelings of the children to be instructed !

There was also an *agricultural* school in the house, of fifteen larger boys, who work in the field and garden, taught by a Superintendent at twelve shillings per week, who also instructs them in the evenings in reading, arithmetic, &c. This appears to me an important feature, and well worthy of imitation.

The *Girls'* school was only in progress toward its adornment. My entry concerning it at the time, I find to be,— "good answering—fair spelling—distinct reading—nice, tidy, clear-headed girls—arithmetic so-so—Mistresses very sufficient—the attention paid to the schools by both Master and Mistress is great, and the interest taken in them by the Board is evident."

It is impossible to conclude this account of the Bath Union-schools, without an expression of the high satisfaction which they gave ; of the exceeding praise that is due to the Board of Guardians for their wise expenditure ; and for the liberal and enlightened prudence which characterizes their general arrangements.

Attention is particularly called to Union-schools, because they appear to have been unduly neglected, and yet are capable of the most important benefit, at a comparatively small outlay. It has been proved, that a great amount of good may be secured by a reasonable expenditure in the engagement of efficient Teachers ; and many of our Boards of Guardians have been aware, that giving their children a moderate and useful portion of instruction, and teaching them

to be sober, honest, and God-fearing, is an excellent method to prevent their becoming Paupers : but still there is room to fear, that a Candidate's qualifications in a *trade* have occasionally been the reason of his election to the *School*.

DEANERIES AND DISTRICTS.

In giving an account of the state of Church education among the Poor, within the Diocese of Bath and Wells, it seems to be the best plan to treat separately of each Deanery or District: this will avoid the vagueness of a merely general statement, and not incur the objections, which may be most reasonably felt, to a detailed account of every individual Parish,

Private Schools; Grammar Schools; Schools with which the Clergy of the Parish have no connection, or which are not supported more or less by subscription for the benefit of the Parish; Dames private Schools;—none of these classes come within the scope of my Account, even though they may be conducted by Masters and Mistresses who are Members of the Church of England. Therefore, any Education given in such Schools is a Church education additional to that which is described or noticed in this report.

Where the existing ecclesiastical Deanery was not too large, an Inspector was appointed for the whole; but in some cases Deaneries are divided into two Districts, and one

appointed to each. In every instance he is a *Clergyman* within the Deanery, the Bishop's object being, to select such as are well known among their brother Clergymen, and because known, respected; men of zeal and discretion, who, being acquainted with their Diocesan's mind and will, are trusted by him to realize his views in the spirit of kindness and prudence. It is as much to the praise of the individuals, as to the credit of the wisdom which first selected them, that the work has been so done by the District Inspectors as fully to justify the expectations conceived and the choice then made.

All the *Amounts* and *Facts* which are about to be mentioned in detail are avouched on my own responsibility, unless otherwise stated, as ascertained by myself, by examination on the spot, in the various Deaneries. It is necessary to mention this, that the statements in the Account may not be supposed loose, careless, and general; but such as anxious enquiry has made in the place, and verified by cautious questioning and actual inspection.

The *Details*, which compose the *Totals*, mentioned under each Deanery, will be found in the *Synoptical Table*. The *opinions* and *suggestions* expressed are only such as to myself approve themselves right, and experience appears to sanction.

In the observations made upon the *named* or the *unnamed* schools, it will not be supposed that all which are unnoticed are unworthy of regard, or even that the best or most defective have been selected. On a little consideration it will be seen, that the selection in both kinds has been made *in connection with the observations*, for the purpose of calling attention to *particular points*, regarded as of importance either for guidance or avoidance. It is hoped that no remarks are made which are painful in themselves, independent on the facts;—nor that a language is used indicative of any other feeling, than a deep concern for the temporal and eternal well-being of the little flock committed to our charge.

AXBRIDGE DEANERY, *Rev. J. H. Stephenson*, Inspector,
Rev. J. Dúcher, Secretary.

This Deanery is altogether agricultural, the country being occupied with grazing and dairy farms; therefore there are none of those peculiar circumstances which mark a manufacturing District. The difficulties are however rather *started* and *increased* than lessened; for, in addition to the evil common to both kinds of Population, i. e. the early employment of their children; in the agricultural districts, they are employed still earlier; and there is more need of influence or persuasion to convince farmers and their laborers of the advantages of the School, than is necessary to persuade the manufacturing poor: these are generally predisposed in its favor, and it is only the prospect of gain which prevents the child being sent for instruction: but in the case of the farmer and field laborer, you have to contend with dislike and indifference.

The *Population* of the Axbridge Deanery is 33,841. The *School-rooms* belonging virtually and legally to the different Parishes, independent on hired rooms and private properties, are 30. The *Dwelling-houses* for Masters and Mistresses, legally conveyed or virtually secured, are 18. There are 50 *Masters and Mistresses* paid, without reckoning paid Monitors or Assistants. Those *Children* who attend the *Daily Schools* and also form part of the *Sunday Schools*, (I mean the *same* children attending *both*,) amount to 1851. There are 624 who are *additional* to the above, and are *merely Sunday Scholars*. Some, again in *addition* to the above two classes, are *solely Daily Scholars*, amounting to 109. The *Sum Total* of all the children of the Poor, receiving direct Church education in the 39 *Parishes and Hamlets* of the Axbridge Deanery, is therefore 2584. This education is given to them at an *expence* of £901: 8s. 0d. subscribed by the Clergy and the Laity within the Deanery, and does not

include any of the pence paid weekly by the children. There are 5 Parishes, &c., possessing *only Sunday Schools*, and 7 where there is *none*.

Axbridge, containing 1045 inhabitants,—and *Bleadon*, containing 778,—are two, of the seven Parishes, which have no schools in connection with the Church. For *Axbridge* there has been for some years a sum of money, now amounting to £79 : 1s. 6½d. lying ready for school-purposes ; the inhabitants are represented as most willing to come forward with additional aid, and, from some communications lately held with the Clergyman, I am in hopes that this misfortune will cease. But *Bleadon*, a large Parish, a considerable ecclesiastical income, and a resident Clergyman, has no apparent hopes of a school.

Badgworth, is an instance that pains can tolerably compensate the want of regular scholastic training in a village School-master, so far as plain useful teaching is concerned.

A School costs a large annual sum, paid almost exclusively by the Incumbent, with every accommodation, yet the outlay is not repaid by its results. The Clergyman is most noble in his support of it ; it wants nothing—but a Master.

Congresbury, both Boys and Girls, in their separate rooms, are *equally* profiting from an unostentatious christian-like education.

A large Boys' School is well taught by an efficient Master ; and a large Girls' School, beneath the same roof and under the same most excellent clerical superintendence, is utterly defective. Why? it is endeavoured to be taught by the Master's wife ; and he chanced to marry a *Wife*, and not a *School-mistress*.

Wookey, unavoidable circumstances have, for some time, prevented the accustomed attendance of the Clergyman at his school ; and it is now seen, how valuable was his former presence.

A large or a small school may show,—that though piety is invaluable and uprightness indispensable, a person whose qualification is little more than goodness, may be good for nothing as a *Master or Mistress*.

Weston-super-Mare, with every advantage, two magnificent school-rooms, indefatigable and direct clerical superintendence, assiduous visitors in the Girls' school, excellent Master and Mistress, and Archdeacon Law watching over the schools for good as with the love of a Parent,—cannot secure the attendance of *large* children: considering the great number of scholars, the proportion of older ones is unusually small. Though there is not agriculture to effect it, nor manufactures to employ them, yet *the attendance on Visitors*, in-doors and out, calls them off from the school for the purpose of ensuring the gain.—Some ulterior benefit, something in the nature of the District Inspector's suggestion, (see Appendix B.) might be advantageous to meet and partially correct the evil. The value of *Education alone* will not counterbalance, in the minds of the Poor, the always lurking, and frequently necessary, small gain.

The District Inspector thus winds up his report to me—
 “one of the chief drawbacks to due educational progress in this neighbourhood is the almost necessary and extreme irregularity of the elder children in consequence of their early employment: potatoe planting and then digging, apple picking, with keeping the birds from the corn when first sown and afterwards while ripening, take off so many for several months in the year.” Notwithstanding these disheartening facts, “the greatest interest appears to be manifested by the Clergy toward the rising generation, and great liberality is shown in the maintenance of schools.”

BATH DEANERY, *Rev. H. Blayds*, INSPECTOR.
Major Muttlebury, SECRETARY.

The Bath Deanery consists of two portions, viz. Bath and its suburbs under a "Board of Management," the Lord Bishop of the Diocese being the President, the Venerable the Archdeacon of Wells, Vice-president, the Rectors of the different Parishes, the licensed Curates, and twenty-four ordinary Members, forming the Board, which administers as common Funds, the subscriptions gathered and the proceeds of the Sermons preached within the City and its neighbourhood. Over this portion of the Deanery no local Inspector has been appointed. There are three schools not included in the above Union, St. Michael's; the Octagon Chapel, and the Blue school. The other part of the Deanery is formed by the rural Parishes within its limits.

This is one of the *three* Districts which the Diocesan Inspector has not visited, the Bishop's own inspection this year of the City portion having rendered needless that of his Officer; and time has not been sufficient for the visitation of the rural part. From the very careful Report made to me by the District Inspector, from the details gathered from the "Bath District School Report" and from the enquiries which I have instituted, there is every reason to rely upon the following account.

The *Population* of the Bath Deanery is 68,260. The *School-rooms* belonging virtually and legally to the different Parishes, independent on hired rooms and private properties, are 80. The *Dwelling-houses* for Masters and Mistresses, legally conveyed or virtually secured, are 18. There are 86 *Masters* and *Mistresses* paid, without reckoning paid Monitors and Assistants. Those *Children* who attend the *Daily Schools* and also form part of the *Sunday Schools*, (the same children attending *both* are here designed,) amount to 3346. There are 1243 who are *additional* to the above, and are *merely Sunday Scholars*. Some, again in *addition* to the

above two classes, are *solely Daily scholars*, amounting to 172. (?) The *sum total* of all the children of the Poor, receiving direct Church education in the 39 Parishes, Hamlets, and Chapelries of the Bath Deanery, is therefore 4761. This education is given to them at an *expence* of £2097 : 0s. 0d. raised by Subscriptions within the Deanery, and does not include any of the Pence paid weekly by the children. There are 5 Parishes &c. possessing *only Sunday* schools, and 6 where there is *none*.

**BEDMINSTER DISTRICT, Rev. E. A. Ommanney, Inspector,
Rev. S. Johnson, Secretary.**

The Parish of Bedminster, containing 17,862 inhabitants, has been lately separated from the Diocese of Bath and Wells, and transferred to the jurisdiction of the Bishop of Gloucester and Bristol. The National Schools of this Parish, Boys and Girls, were excellently conducted by a very competent Master and good Mistress. In the year 1845 the Master obtained a prize for the general proficiency of his scholars. The unremitting attention of the Rev. G. H. Eland, Minister of St. Paul's, is deserving of the highest praise. Robert Phippen, Esqr. and his Lady are the chief encouragers and supporters of the Schools, to whom they are indebted for liberal contributions.—This District is the second of the three which the Diocesan Inspector has not yet regularly visited, having seen only twelve of the Schools; he must therefore refer entirely to the District Inspector's very able report.

The *Population* of the Bedminster District, exclusive of the Parish of Bedminster, is 20,055. The *School-rooms* belonging virtually and legally to the different Parishes, independent on hired rooms and private properties, are 22.

The *Dwelling-houses* for Masters and Mistresses, legally conveyed or virtually secured, are 8. There are 43 *Masters and Mistresses* paid, without reckoning paid Monitors and Assistants. Those *Children* who attend the *Daily Schools* and also form part of the *Sunday Schools*, (the *same* children attending *both* are here designed) amount to 1290. There are 522 who are *additional* to the above, and are *merely Sunday Scholars*. Some, again in *addition* to the above two classes, are *solely Daily Scholars*, amounting to 177. The *Sum total* of all the children of the Poor, receiving direct Church education in the 32 *Parishes and Hamlets* of the Bedminster District, is therefore 1989. This education is given to them at an *expence* of £969: 10s. 0d. subscribed by the Clergy and the Laity within the District, and does not include any of the Pence paid weekly by the children. There are 5 *Parishes &c.* possessing *only Sunday* schools, and 6 where there is *none*.

“The *Priston* school, though ill supplied with a Mistress, affords the best specimen in this District of a happy village school; the children read well and answered intelligently questions upon the New Testament and the Catechism; they were cleanly and well clothed, orderly and respectful in their manner and conduct; all seemed cheerful and peaceable, and assembled together not merely by compulsion, but like an appendage to the Clergyman’s family, whose regular superintendence and kind offices make up for the defects of the School-mistress.”

“Considerable attention has been given to *Spelling* since last year; this improvement arises from my having impressed upon the Teachers the importance of writing from *Dictation*, which is now almost universally practised:—the children like it—there is less opportunity for favoritism among the Monitors:—learning from spelling-cards is a very uninteresting task and quickly forgotten.—The *Writing* in many schools was neat, accurate and legible; and in three, some copy-books

afforded almost perfect specimens.—*Arithmetic* is badly taught in all: boys are pushed on to the higher rules, before the first steps are made good: even where they know the rule and work correctly by it, they do not know any reason for it, hence their great liability to forget.—*Geography*, *Grammar*, *History*, *Singing*, are seldom introduced, few of the Teachers being competent to teach them.—In many schools they say by rote the *Catechism*, but are not *catechized*; or they repeat the answers out of “the broken catechism;” the use of which ought to be broken up, and the book itself banished from our schools.—There is also great neglect in explaining and inculcating the characteristics and principles of our Church, an evil, which, in after life, occasions much halting between two opinions, and makes their attendance on the means of Grace, a matter of convenience and caprice.”

“Another point,”—I place this by itself as a subject of great importance,—“is, the necessity of teaching the children *Prayers to repeat at home*; where this is not the case, how can the Managers reasonably expect the children’s growth in grace—the main end of all right education! And when we think upon the homes from which often the children come, we cannot be too anxious that the sounds of prayer may be heard by the Parents from the lips of those whom God hath given them.”

The great hinderances to the progress of a proper and efficient education are considered to be,—want of suitable educational books—*Teachers* not trained for the kind of situations which they will have to fill—the want of *Funds* to do the good that all are anxious to effect—and the *indifference* of Parents, themselves being ignorant and poor. (see p. 22, and Appendix B.) “Now as an ignorant generation can scarcely be thought to beget a reading one, time only and an improved system of instruction, producing a more regular and healthy state of moral and religious feeling, can remove all this indifference. Poverty, no doubt, frequently causes

irregularity of attendance: at certain seasons, during potatoe-setting, harvest, potatoe-digging, and apple-picking, almost every boy in the upper classes is absent, and some allowance must naturally be made for the parents' wish to gain an additional trifle per day toward the maintenance of the family, because of the present low rate of wages. The attempt to enforce attendance at such times is useless; I think it far better to make a virtue of necessity, and break up the school during a fine week or a fortnight, when the young hands are in the greatest demand, than work on with a half empty school-room." This is the practical remark of a man, who has seen the evil results of an extensive absenteeism upon the general tone and discipline of any school.

**BRIDGWATER DEANERY, *Rev. J. J. Toogood*, Inspector,
Rev. R. J. Luscombe, Jun. Secretary.**

It is of the utmost advantage to any neighbourhood to contain two or three good schools; without this stimulent there is apt to prevail an unfortunate contentedness with a low equality; a condition from which it is difficult to arouse any one, since there is nothing flagrant to blame, and yet there exists the presence of that which prevents improvement. Such a state prevents also the incoming of Funds; for when there is the feeling, "oh, it does well enough," there will be no zeal; and the absence of zeal in school-matters will certainly induce a deficiency of income. An inefficient Teacher is dear at the lowest salary, for he cannot be said to earn even it, if he does not please his employer or profit his pupils.

The Population of the Bridgwater Deanery is, 26,239. The *School-rooms* belonging virtually or legally to the differ-

ent Parishes, independent on hired rooms and private properties, are 29. The *Dwelling-houses* for Masters and Mistresses, legally conveyed or virtually secured, are 5. There are 43 *Masters* and *Mistresses* paid, without reckoning paid Monitors and Assistants. Those *Children* who attend the *Daily Schools* and also form part of the *Sunday Schools*, (I mean the *same* children attending *both*,) amount to 1230. There are 961 who are *additional* to the above, and are *merely Sunday Scholars*. Some, again in *addition* to the above two classes, are *solely Daily Scholars*, amounting to 197. The *Sum total* of all the children of the Poor receiving direct Church education in the 34 *Parishes and Hamlets* of the Bridgwater Deanery, is therefore 2388. This education is given to them at an *expence* of £686 : 18s. 0d. subscribed by the Clergy and Laity within the Deanery, and does not include any of the Pence paid weekly by the children. There are 7 Parishes, &c., possessing *only Sunday schools*, and 3 where there is *none*.

Conceit is not a cardinal evil in a Schol-master, unless it be also accompanied by emptiness; then, whether he be *Sunday Master* or *Daily*, he should be dismissed, for he will not himself profit even from his Clergyman, and cannot benefit others,—*he keeps the school at a low level*.

Goathurst, a very pleasing school, where the children are under good discipline, and their minds and manners under good impressions; what they are taught they learn accurately,—the first of virtues in a school, because it *prepares* the mind for any other acquirements. The praise is due to the Incumbent's sister.

Stoke St. Gregory and *Durston*, both only Sunday-schools, but proofs of the good, attainable by the attention and self-devotion of private individuals.

Bridgwater, the *Boys'* school,—the value of discipline is not felt; and though there is otherwise competency, there is not power to impart knowledge: mediocrity throughout.

The *Girls'* school just the reverse : nearly all of them learn to write, and do it very respectably ; cheerful and intelligent, —good qualities reflected from the Assistant Mistress : in so large a number, upwards of a hundred, I have seldom seen so great a proportion whose behaviour and appearance was better and more pleasing.

It is very possible for a *large Church School* to be so taught by a conscientious and competent Master, as to render it difficult for an Inspector, on his examination, to know for a certainty at first, whether it belongs to the Church, Methodists, or Dissent.

When a valued *Domestic* has become aged and worn out, it is disadvantageous to the school to have her pensioned upon it as its Mistress.

Atsholt, it is a perfect pleasure to go into this school ; a school without the smallest pretension, and all reality : kept in the room of a cottage, a respectable middle-aged woman its Mistress, a very small Parish, and no one in it to help in the school, *but the Clergyman and his Family*. My note concerning it is—"this school is, of its class, one of the best : the children are very small, yet know more, and know it better, than in many schools of older pupils and larger pretensions ; sprightly and sharp, and answered almost every question that I put to them ; read well and wrote well ; spelling good ; and their information on the grand facts of Scripture, and things connected with the Catechism, highly satisfactory." A very small Parish, without any extra advantages, may possess a school a blessing to itself and a credit to its Minister !

The district Inspector's report says, "the influence of the Farmers is not generally exerted in favor of the school, but on the contrary, they discourage schooling among the families of the Laborers, under the idea that the children will be rendered unfit for work by being kept to their books.—The expence is generally provided for by the scholars' payments

and subscriptions; but the Clergy are the chief supporters of such institutions.—*The great want in rural districts is, a class of well-educated, sober-minded, and competent MISTRESSES.*" See the *Synoptical Table*, as to the proportion which Masters bear to Mistresses in the Diocese of Bath and Wells.

BRUTON DISTRICT, *Rev. T. Mason*, Inspector.
 ————— Secretary.

The *Population* of this Deanery is 12,286. The *School-rooms* belonging virtually or legally to the different Parishes, independent on hired rooms and private properties, are 14. The *Dwelling-houses* for Masters and Mistresses, legally conveyed or virtually secured, are 5. There are 19 *Masters* and *Mistresses* paid, without reckoning paid Monitors and Assistants. Those *Children* who attend the *Daily Schools* and also form part of the *Sunday Schools*, (I mean the *same* children attending *both*,) amount to 718. There are 479 who are *additional* to the above, and are merely *Sunday scholars*. Some, again in *addition* to the above two classes, are *solely Daily Scholars*, amounting to 97. The *Sum total* of all the children of the Poor, receiving direct Church education in the 20 *Parishes and Hamlets* of the Bruton District, is therefore 1294. This education is given to them at an *expence* of £371:0s.0d. subscribed by the Clergy and the Laity within this District, and does not include any of the Pence paid weekly by the children. There are 5 Parishes possessing *only Sunday schools*.

Wincanton, this school is quite unworthy of the Town. There were very few children belonging to it, and those few

very inadequately taught : the Master, though respectable, was never prepared for teaching, and the Mistress was never able to teach.

Kilmington, Lamyatt, both very respectable village schools, with Mistresses who take an interest in their children ; and, the result is according to the interest.

Batcombe, the school is very much indebted to some Ladies in the Parish and the Clergyman's Wife, for their assistance : a kindly influence appears to have been received ; the children's answers were ready and distinct, on those few plain things which it was intended to teach them, and their behaviour creditable to their Instructors.—If People, influential in their Parish, would occasionally look in at the School, even though they may have neither the time nor the inclination to teach, the benefit and encouragement would be great.

Bruton, was seen undergoing changes, and therefore at every disadvantage.

The District Inspector calls attention to the *spirit* and *manner* which ought to be ever present with the conductors or teachers of schools,—“ the beautiful quotation Bishop Field makes, from the *Tempest*, in his school report,

*Thou strok'dst me and mad'st much of me, wouldst teach me how
To name the bigger light and how the less,
That burn by day and night : and then I loved thee :*

should be the Motto of every school.” — Win the regard ; and truth, coming from loved lips, will never ultimately fall to the ground.—He deprecates also “ the long confinement of children to Church and School, which of course makes them hate both ” :—an observation well worthy the attention of those who convert the Sabbath into a day of toil, instead of only communicating that kind of instruction which will give a tone to the feeling and a zest to the day.

CASTLE CAREY DEANERY, *Rev. R. Foley*, Inspector,
Rev. W. M. Lettr, Secretary.

This District is unduly large, and much requires subdivision : in fact, it is only the Southern portion of it to which the Inspector has ever been able to attend. The schools generally throughout this Deanery are not equal to those of several other Districts within the Diocese : there is a greater deadness and coldness concerning Education, contentedly putting up with a smaller quantity of instruction and more inefficiently given. I was struck with the fact, and strove to ascertain its cause, but could discover no local circumstances or reason to account for it. There is here no more inaptitude in the inhabitants to send their children to school, than in other agricultural neighbourhoods ; nor are there any employments to prevent a usual average of attendance. It is not so much that schools do not exist, or that there is a particular deficiency of support, as the *Synoptical Table* will prove ; but it is, that the schools generally are not such as a Clergyman can feel to be very beneficial to his Parish. —Possibly there are difficulties, which could not come to my knowledge ; and causes, which the Clergy can do nothing but lament.

The *Population* of the Castle Carey Deanery, is 22,336. The *School-rooms* belonging virtually and legally to the different Parishes, independent on hired rooms and private properties, are 30. The *Dwelling-houses* for Masters and Mistresses, legally conveyed or virtually secured, are 10. There are 52 *Masters and Mistresses* paid, without reckoning paid Monitors and Assistants. Those *Children* who attend the *Daily Schools* and also form part of the *Sunday Schools*, (I mean the *same* children attending both,) amount to 1279. There are 1277 who are *additional* to the above, and are *merely Sunday Scholars*. Some, again in addition to the above two classes, are *solely Daily Scholars*, amounting

to 304. The *Sum total* of all the children of the Poor, receiving direct Church education in the 42 *Parishes and Hamlets* of the Castle Carey Deanery, is therefore 2860. This Education is given to them at an *expence* of £859 : 3s. 0d. subscribed by the Clergy and Laity within the Deanery, and does not include any of the Pence paid weekly by the Children. There are 13 Parishes, &c. possessing only *Sunday Schools*, and 2 where there is *none*.

A large Parish with good School-rooms, yet with comparatively very few scholars boys or girls, though possessing a respectable well informed Master, are contradictory facts well worthy of investigation. Is the *general* School neglected for the sake of a private few? And are *several* Schools likely to be taught well by the members of *one* family?

Doulting, very gratifying Girls' School, the teaching christian-like and suited to the station in life which they would probably fill : much pains well bestowed and eminently successful.

Dinder, most promising little mixed School; the young Mistress is only lately come, but she is an instance, how *certain* is the good, and *quick* the improvement, and *pleasant* the acquisition, when the Teacher is really pleased with her work, has been at all trained to familiarity with it, and enters cheerfully into its duties.

A small School which *spelled* admirably, and every thing else was *very* defective! — I have met with many instances where the Children could *not read* words when they occurred in the reading-lessons, yet those very words they could spell readily! I have purposely tried them, and allowed them to hesitate and flounder through a few sentences unchecked, and afterwards asked them those words which they miscalled; they were spelled correctly. A very little attention, on the Teacher's part, would universally cultivate this power into general good scholarship.

Wells, though the Boys' School is very respectably conducted, and the Masters' discipline and teaching good, (I have seldom heard questions on Scripture more plainly and judiciously asked,) yet it is much to be desired that the "central School of Wells" should be more of a *Model School*. At present there is nothing taught but such as is common to almost every School in the Diocese, reading, writing, a little arithmetic, Scripture and Catechism. This is all well; but is it *enough* for the educational centre of the Diocese? The *Rooms* too, though large, are poor, low, and inconvenient. We naturally look to our Headquarters, not only with pride, but for profit; the building should command respect externally; and the education within it, should keep pace with the general state of improvement which has taken place throughout the Kingdom. To Wells School, our country Masters and Mistresses should be able to be referred, as to a place where they would see the *amount* and *kind* of instruction which it would be advantageous for every school to impart; given also in such a manner and with such aids of *plan, method, discipline*, and *device*, as would afford hints and practical information for their own guidance. A child, without a copy, is little likely to excel in writing; and School-masters, left to the hap-hazard methods of their own devising, will have small chance of extensive improvement. The influence upon the parochial education of the Diocese is not for good, when we cannot point to Wells as our Model; and we are obliged to send out of the Diocese, for what it is both our Duty and Prudence to possess within ourselves. Who can think us in earnest when we have not a Standard School, to which all might look, and from which all may learn? If the present "central school" were proposed to be replaced with one on the above plan and for such a purpose, for the benefit and credit of the city, and as a *practical* Model National School for the Diocese,—there is no measure which would be calculated to produce a better effect upon education among

our town and village Schools : nor can I think that a liberal and judicious proposition would not meet with the encouragement which it deserved.—We sometimes gaze upon difficulties so long, till we believe them to be impossibilities.

Clergymen are not unfrequently deterred from striving to establish a good School, by the previous existence of a bad one in the parish : a miserable Dames' school has often stood its ground, because of old prepossessions, and a praiseworthy dislike to interfere with the honest earnings of an old and respectable parishioner. In a small Parish it may be difficult to devise anything to supersede such an one, which would not imply perhaps heavy expence upon one individual ; but in a *large* Parish, there are many plans :—a Daily School might be established, and the Dame still be useful for infants, and keep a nursery School : or some member of her family might be trained to become the mistress of the new School, and thus she might be induced to lie by : or, give her a trifle per week to sit with the younger children at Church, on the Sunday, to keep order. At any rate, it is a painful thing, that an acknowledged defect should prevent a positive good ; and that the old system, of non-education, should be in reality perpetuated by the presence of a Dames' School.

Yarlington, a superior village School, taught by a man who appears to take a lively interest in all the well-being of his Scholars : they are well taught and well influenced ; they have reasons given them for what they are told, and they are taught to understand what they learn. The Master is notwithstanding plain, unpretending, respectful : the arithmetic was above par, writing good, reading distinct and with considerable justness and emphasis ; they possessed some general information, and very creditable acquaintance with Scripture and the Catechism, repeating and understanding it.

A School of good numbers, and fairly taught in many things ; but the Catechism could not be said, could not be repeated by rote even ; they tried, but were unable ; not

one or two children, but all. The religious knowledge seems to have been taught without a creed, and to be as indistinct as the want of a Form would imply.

Kingweston, a very good little School, well worthy of a better room.

Castle Carey, two large Schools, just raising their heads ; very promising, because subjects of much care to the present most excellent and energetic Vicar and his family ; but at present defective, through past neglect. It is a pity that the miserable contrivance of a Master's house over the School should have been encouraged ; but if it be wrong, the present Vicar will certainly in due time correct it. How much good money is frequently wasted upon *expedients*, with which even their contriver is never satisfied, and which every one else condemns.

Lovington, a Union School for several neighbouring Parishes ; receiving two kinds of Scholars, some paying *sixpence* per week, and some *three halfpence*. The intention of its originators evidently was, to give to several small parishes an opportunity of a better education, than each could individually afford for itself : but this is not accomplished. It would be a wise course for the Managers to pursue, to ascertain, not only what the Master's own attainments are, but what he actually *has taught* to *all* the School. Look at the Girls' copy-books : the rudiments of Geography and History of England are in the plan, but are they in the School ? The paid female Monitor is intelligent and informed. — Where there is such very marked difference of payment in the *same* School, for *different* degrees of education, justice is very seldom done to the small payers, — the three-half-penny ones are infallibly neglected.

CHEWTON MENDIP DISTRICT, *Rev. H. Milward,*
Inspector. *Rev. H. D. Wickham,* Secretary.

Nearly the whole of this District is occupied with Mining and Collieries ; some portions of it are as well provided with education, as others are singularly neglected. Whether it be Mining, Agriculture, or Manufactories, it seems to make but small change in the amount of attendance by Children of that age at which children usually attend Schools. The facts and the pleas for absence may differ, but the two unvarying causes,—indifference or poverty, no proper estimate of the value of education, or an unceasing and hard struggle to live, work their sure effect in all places. It is, I think, in agricultural districts that *both* causes are most commonly combined. However, there is another fact which will account for the largest amount of *inferior* education existing in extensive tracts of country which are purely agricultural, i. e. the owners of the land do not feel, that *their contributions toward the Schools should be in exact proportion to the acres which they possess*. In such districts, the Clergy cannot bear it *all*, and there is none other than the Owner, resident or non-resident, to help. What is to be done? the Clergyman either provides the inferior education with his inferior means; or, he is obliged to give up the matter in despair; or, he is compelled to beg from those, whom he has no right to ask for money for his Schools, when they have their own to support.

The *Population* of the Chewton Mendip District is, 21,458. The *School-rooms* belonging virtually and legally to the different Parishes, independent on hired rooms and private properties, are 29. The *Dwelling-houses* for Masters and Mistresses, legally conveyed or virtually secured, are 12. There are 50 *Masters and Mistresses* paid, without reckoning paid Monitors or Assistants. The *Children* who attend the *Daily Schools* and also form part of the *Sunday Schools*, (I mean the *same* children attending *both*,) amount to 1409.

There are 1167 who are *additional* to the above, and are *merely Sunday Scholars*. Some, again in *addition* to the above two classes, are *solely Daily Scholars*, amounting to 376. The *Sum total* of all the children of the poor receiving direct Church education in the 31 *Parishes and Hamlets* of this District, is therefore 2952. This education is given to them at an *expence* of £788 : 1s. 0d., subscribed by the Clergy and the Laity within the District, and does not include any of the pence paid weekly by the children. There are 5 Parishes, &c. possessing *only Sunday Schools*, and 5 where there is *none*.

Mells, one long School-room, divided into three or four by curtains across the room, and *from the top* to the bottom; so that it may be one, or four, as the different lessons or occasions may require. The School is one in which you feel, that if there is outlay, there is no waste, and are ample returns : the extent of their education is sufficient, progress of Scholars very satisfactory, the intelligence cultivated and the discipline good. The utmost care and attention is paid to it: the Parents must see, that the best education which their children could receive, is given to them by the Clergy of the Parish; *that their Church is not forgotten in their Schools*; and that Boys, Girls, and Infants, all in their degree, are so taught in mind, regulated in behaviour, considered in circumstances, and influenced in spirit and feeling, that *they need not go out of their own Parish* to seek for any thing that is truly useful, morally good, or spiritually beneficial. The consequence of this kind of working will be, that a grown person will hereafter *love his Parish*, as a Man loves his country,—with irradicable depth and affectionate fervour. Is not this, to carry out “ the Parochial system?” —On afternoons the elder boys are also employed in garden-work, and the girls are engaged, two weekly, in household occupations, for which they receive a stated benefit. (See Appendix D. and p. 49.)

Chewton Mendip, Schools now in the way of becoming good Schools, if the *existing* talents of the Teachers were *trained*. A little consideration on this point, would make the good ten-fold better.

Another, a large scattered population; noble School-rooms and establishment; few Scholars; the class-box of *every* class in the greatest disorder; no explanations given to children by Teachers, though competent to explain; "there *lend* your slates to these, and you sit still and *wait*;" few books, and fewer answers to questions. Why all this? No one visits or overlooks the establishment, to see that the Funds, provided by a liberal Landowner, are productive of the intended good.

Downside, large, well and regularly attended Schools, Infants, and Boys and Girls mixed. A uniformity of devoted attention here secures a uniformity of progress among all classes. No portion of the School is neglected, in order to attend to some *pet* class or subject. The arithmetic and writing were very good; and their knowledge of Scripture was far beyond what could reasonably have been expected.

Midsomer Norton, the Infant and Girls' Schools appear to be well conducted, and the latter seems to have profited much from its Visitors, who assist but *do not embarrass* the Mistress. The Boys' School shews throughout that the Master, though competent in acquirements, has not his heart in his work.—If a Teacher does not *like* teaching, but assumes the office merely induced by circumstances, whatsoever may be his qualifications, disappointment will be the lot of the Engager.

Paulton, a steady and important improvement going on, among a population hitherto sadly neglected; it is completely order arising from disorder. The attainments are not high, but the moral culture and behaviour are much regarded, and what is done is done well. These Schools are a singular and strong instance, of a Clergyman's always keeping his higher wish *in view*; but bringing it down to its practicable

possibility, every day preserving its tendency upwards. The older children, who have been in the School, and are now engaged in the collieries, form a special class for the Clergyman on Sundays.

A most singular Parish! upwards of 460 inhabitants, several facilities, and **NOTHING** can be done!?

Camerton, is as singular for *all* being done, as the preceding is for *nothing*. The Schools are on a good basis and plan; and being constantly overlooked, are preserved in their efficiency. The Girls' School, of which Mrs. Jarrett, the Lady of the principle Landowner, is the zealous, kind and skilful supporter and organizer, must be a most extensive blessing to the place. A large number of Girls is kept till 16 or 17 years of age; taught and clothed; situations as Servants procured for them; and fitness for those situations, previously secured by a good and solid education with Scripture teaching, mingled with that peculiar kind of Instruction which is necessary for their destination. Mr. Jarrett is as interested in the good work, as his Lady is practically employed in it. I do not think that it is foreign to a Clergyman's Report on such things to add,—may the blessing of the Saviour, who loved children rest upon these, who know so well, how to employ the goods of time for the ends of Eternity!

A Parish of very many hundreds of inhabitants, in the midst of Collieries, is destitute of a Daily School. What can a *Sunday School*, however well conducted, do for a rising population, which never comes under instruction for six days in the week? how many, of the almost thousands, will the next Rector have as attenders within the walls of his Church? If others care for them, to them they will naturally go; if we neglect them, to us they certainly will not come. Surely the case needs but to be mentioned in order to its being corrected.

The District Inspector testifies to the "very great improvement, both in the general system of the schools and

also, as a necessary consequence, in the attendance. Of the Endowed Schools too, the great change for the better, in those at Babington and Kilmersdon, is most satisfactory.”—

“It is a matter too for deep consideration, that there should remain so many Parishes still without *Daily* Schools. It is manifest, that in the present state of our people, little progress in Church Education can be expected, where no daily school exists, subsidiary and preparatory to the higher tendency of the Sunday School instruction.”—“The system of religious instruction is too desultory in the schools generally.”—“Another error, which refers however more to the discipline of our Schools, is the mixture in the same room of children of such unequal ages. Infants and grown-up boys and girls are confused together in one crowd, taught on the same system, and very often from the same book: the consequence is either that the Master’s or Mistress’ attention is drawn from the elder children and devoted to the infants; or, the care of the latter devolves upon a Monitor, who pays as little attention to their persons as to their minds.—Again, I find that too much reliance is placed on the monitorial system, as such; I mean, that instruction is given too much through children, and too little by the Master; the School presenting, perhaps, a good specimen of mechanical discipline, but little of the real life of instruction.”—“Children are confined too many hours on *Sundays* to their School-room; 9 to 11 school, 11 to 1 church, 2 to 3 school, 3 to 4½ church: where religious instruction is given on the week days, it does not seem necessary that the Sunday School should be so laborious.”—“Another point of great consequence is the not losing sight of our children as they leave the Schools, and begin to enter more into the obligations of life. I find much good resulting from their attending at our anniversary School Festival: the *Card* of invitation which we give them I send you.

Thus saith the Lord, stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. Jer. 6, 16.

The Committee of the——Parochial School, as a mark of their approbation of your good conduct since leaving this School, particularly of your——

—— send you this Card of admission to the School Commemorative Festival, on Easter Tuesday next, when they hope you will spend the day with your former School-fellows.

The Schools assemble as usual at half-past ten o'clock, and proceed to Church to Divine Service.

Vicar.

The inefficiency of our village School Teachers requires, I think, our closest consideration and attention.”

**CREWKERNE DEANERY, *Rev. J. E. Lance*, Inspector,
Rev. G. Ware, Secretary.**

In this, and Ilchester Deaneries, Church-education is at a much lower ebb than any other portion of the Diocese. There are some of the chief Parishes without anything but Sunday Schools, and very many of the Daily Schools, are either merely Dames' Schools, or very defective both in amount of instruction and beneficial results. Out of 70 teachers in the Deanery there are but 8 Masters, properly so called. (See *Synoptical Table*.) It is difficult to ascertain the cause; and more than difficult to explain it. *Twenty* of the Parishes possess Sunday Schools only; and there seems to be prevalent, an undue estimate of their power; so that the consequence is, the daily education is far less, in proportion to the population, than in other Districts. But it is better to hasten to facts, and avoid reflections.

The Population of the Crewkerne Deanery, is 32,000. The *School rooms* belonging virtually and legally to the different Parishes, independent on hired rooms and private properties, are 30. The *Dwelling-houses* for Masters and Mistresses, legally conveyed or virtually secured, are 5. There are 70 *Masters* and *Mistresses* paid, without reckoning paid Monitors and Assistants. Those *Children* who attend the *Daily Schools* and also form part of the *Sunday Schools*, (I mean the *same* children attending *both*,) amount to 1200. There are 2909 who are *addittonal* to the above, and are *merely Sunday Scholars*. Some, again in addition to the above two classes, are *solely Day Scholars*, amounting to 342. The *Sum total* of all the children of the Poor, receiving direct Church education in the 51 *Parishes and Hamlets* of the Crewkerne Deanery, is therefore 4451. This education is given to them at an *expençe* of £857 : 1s. Od., subscribed by the Clergy and Laity, and does not include any of the pence paid weekly by the children. There are 20 Parishes, &c. possessing *only Sunday Schools*.

Buckland St. Mary, an excellent School in all respects ; the children well taught by an intelligent Master, and the influence of the Clergyman and his Lady plainly discoverable. I noticed with much pleasure the method of the examination and distribution of rewards. The children are ranged on each side of the Chancel of the Church, Boys and Girls, with their Master ; the Rector is within the Communion rails ; the class which is to be examined is then called up in front of the rails, and examined in such things only as are suitable to a Church ; arithmetic, writing, history, &c. are tested in the School-room ; the Parents and Friends are in the body of the Church ; the examination is so conducted, that the Parents not only hear but are profited by the passing remarks ; the children are constantly made to feel, that they are being examined on God's truth, by God's minister, on the doctrine and discipline of God's Church, in His house of

Prayer. This effect was not ideal, but positive. The same mode was pursued with the rewards, which gave the Rector an opportunity of saying something to the Parents present, as well as to the child rewarded; and the approbation, the warning, or the exhortation,—generally a short terse sentence,—came with the sanction of the place whence it was given.—Some attention to these things would show us, that if an Apostle could tell us to *eat* and to *drink* to the glory of God, there can be no real difficulty in regulating those matters and occasions, which are to influence the mature and guide the young, in such a way and with such accompaniments that the glory of God shall be promoted and the prosperity of his Church secured.—After the examination was over they returned to the School-room; a dinner, under the trees, succeeded; the Rector's blessing was given; we carved, and the Mothers waited on their children, so that none was likely to come short; and sports and games in the field, superintended by the Master and frequently visited by the Clergy, concluded the afternoon, the children being dismissed with their Pastor's blessing. It was a delightful scene of childlike happiness and christian peace; all I am sure went away the better for it.

South Petherton, a class is formed of the Teachers and the head children of the Sunday School, which meets the Vicar every Sunday evening at the School-room, which is open for every one to attend: they are so examined and counselled, as to be profitable to themselves, and for the profit of their classes; as well as calculated to make a good impression upon the hearers. The modest and sober demeanour, the well-considered answers, the pertinent texts, were exceedingly pleasing to see and hear. Under the kind and judicious direction of their Vicar, this regulation seems to tend only to good:—but, the *publicity* should be jealously watched, least an evil should creep in.

Curry Rivell, under very discouraging circumstances great exertions have been made by the resident Curate and his Sister to keep up a Daily School, with very good success, and to their utmost praise.

Shepton Beauchamp, three very good schools, the result of much pains and care personally taken by the Clergyman, who has succeeded in interesting several of his Parishioners in the schools, and on the Sundays they lend their assistance. The little ones in the Infant School were in very good training, and had been taught to think, *but not too much*; the excess is a common and ruinous error in *successful* Infant Schools. There were happily several children of an older age than common; and in the Sunday School many young persons grown up to maturity, who thus continue to receive the good education from which they profited while children.

After speaking of the many but common difficulties attending the establishment of Schools in rural Parishes, the District Inspector adds,—“now, no doubt these difficulties are very great, and such as most Clergymen have to struggle against; but the all-important question is, are they to be overcome? and if so, how? Now I believe the best and only remedy against these numerous evils is, the establishment of a really efficient School in the place of those nominal ones, not deserving the name of Schools, which pervade and disgrace this Deanery. And I believe this, because my own experience tells me, that poor and ignorant as the Parents are, many will be found who are willing to make sacrifices to procure education for their children, if only they can have a really good one. To effect this, three things are wanting,—a proper School-room, an intelligent Teacher, and the Clergyman’s habitual attendance in the School. It is *no maximum* of exertion, which is necessary to produce these three requisites.”

There are now being made at Ilminster and Crewkerne most laudable exertions to provide those towns with proper Schools; the Clergy refuse longer to tolerate the disgrace; and, on application, they have found several of the Laity anxious to assist their exertions. At Crewkerne very considerable progress is made, and Subscriptions to the amount of £260 already raised. At Ilminster an excellent site is procured, £167 are in the Bank, and exertions are now in operation to secure the desired object.

DUNSTER DEANERY, *Rev. W. F. Chilcott*, Inspector,
Rev. W. F. Chilcott, Secretary.

In various parts of this Deanery considerable local efforts have been made to establish proper Schools for the people, with adequate Teachers. It is to be lamented that where-soever this has been done, the cost has fallen heavy upon one or two individuals: there is however this great satisfaction, that there is no lack of children's attendance; where the *good* School-room and *good* Master both exist: the Parents generally appreciate the benefit; and though their poverty requires that they should obtain it at as cheap a rate as possible, yet, if the opportunity of instruction be given, the Scholars will come; not perhaps in such crowds as to satisfy the sanguine, but sufficiently numerous to prove that the expence is wisely incurred. No Clergyman can try the experiment in his own Parish, and *follow it up* by talking individually to his Parishioners on the subject, explaining and enforcing the importance and blessing of education, without extreme benefit being the result. A *miracle* will not be effected; instantaneous change will not be produced; but there will be a steady set of the tide toward improvement; the School

will tell it; the congregation will tell it; increased regularity and order will tell it: civilisation has begun; the child will act upon the parent, and the sound of *read* words within the cottage prepares and increases *attention* in the Church. But let each of us remember, that it is the *good* and *efficient* Master or Mistress who will repay the outlay of the money by the incoming of advantage; which will be increased ten-fold by the Clergyman's own frequent presence in the School-room, and his explanation and enforcing its claims upon his people. The School will be the Curate of the Church.

The *Population* of the Dunster Deanery is 27,154. The *School-rooms* belonging virtually and legally to the different Parishes, independent on hired rooms and private properties, are 27. The *Dwelling-houses* for Masters and Mistresses, legally conveyed or virtually secured, are 18. There are 58 *Masters and Mistresses* paid, without reckoning paid Monitors and Assistants. Those *Children* who attend the *Daily Schools* and also form part of the *Sunday Schools*, (I mean the *same* children attending *both*,) amount to 1541. There are 998 who are *additional* to the above, and are *merely Sunday Scholars*. Some, again in *addition* to the above two classes, are *solely Daily Scholars*, amounting to 316. The *Sum total* of all the children of the Poor, receiving direct Church education in the 48 *Parishes and Hamlets* of the Dunster Deanery, is therefore 2856. This Education is given to them at an *expence* of £906 : 10s. 0d., subscribed by the Clergy and Laity of the Deanery, and does not include any of the Pence paid weekly by the children. There are 6 Parishes, &c. possessing *only Sunday Schools*, and 7 where there is *none*.

Dirt and irregularity in the Parish, the children uncouth in appearance and rude in manners, are parts of the produce of the non-existence of a school. A stranger enters it because of the beauty of its situation, and leaves it with pain at its condition.

Monksilver, a school which is likely to repay the care bestowed upon it, and be worthy of the excellent room and house just built for it and its Master.—The laying the foundation-stone *was made an affair of the parish*: the morning service was performed in the Church; thence the Parishioners and Parish authorities attended at the ceremony; the children and their Parents also assembled; the Rector tells them the reason and the object of the building. The conviction of all who attended is, that they have been present at the founding of a *Church* school, designed for the entire good of the whole Parish. Such arrangements present to the People's minds, both the benefits, and the *source* of the benefits.

Williton, without any encouragement but that of doing good; under every discouragement, excepting the unwillingness of the Parents to send their children; the Incumbent, the Rev. J. Stroud, has here established and almost alone supports a very good School, well taught by a Master of good attainments; (*patience* is one of the cardinal virtues of a School Master, and he ought not to *strike* a boy who was only ignorant and not idle; for a *hasty* blow, resulting from temper, is not the emendatory blow of which Solomon speaks;) the children's acquisitions and conduct were both praiseworthy.—The expenses paid by the Incumbent for the last five years are, for 1841, £20; for 1842, £63 : 19s. 1d. for 1843, £26 : 0s. 0½d.; for 1844, £22 : 2s. 7½d.; for 1845, £42 : 0s. 10d. It is painful to have to state the necessity for such zeal; but the Clergy are frequently, very frequently, called upon for its exercise, to the above amount, and *sometimes* to more. Why then do I specially mention this? because I know no case, where there is so great a demand, with so small a clerical income, so large a population, and doing so much good: the population is 1318, and the clerical income £53 : 0s. 0d. per annum.

Travellers tell us, that in going from state to state, you sometimes pass over but an imaginary line of separation, and the scene is changed from prosperity to destitution ; so different is the Government of each State ; —and also, the condition of neighbouring Parishes.

Lucombe, a School prospering in every way : and, in the Sunday School, a very large number of *grown-up* attenders. The School is as the Clergyman's immediate family ; and he is like the Patriarch of the Parish. It was delightful to see the affection in the eyes and demeanour of those to whom he spoke, and that ready obedience of love which waits not for a command.

Dunster, Minehead, the state of education for the Poor, in these two towns, cannot be satisfactory to the Landowner, if he knows it.

Schworthy, the plan and intention of the School are both excellent ; but the information imparted, and the general results obtained, are not equal to the design, especially among the boys. The Master seems to take an interest in his work ; but he has no method, no tact, no power of putting his own knowledge into his children's heads. The sense of a school-master should not be like coin in a miser's chest, only to be chinked now and then ; but, like the same coin at a Banker's, ought to circulate freely to the increase of the capital. A sensible Master, who cannot make intelligent scholars, is good for nothing *to a school*.—Connected with the school, there is industrial work in the field under the Master in the afternoon ; and the proceeds of the two acre field help toward the support of the school. I examined the Master much, and find that the boys are not taught any *knowledge* of agriculture ; *how* to do it best, *why* do it at all, *when* for most profit ; *different kinds of hedging round different parts of the same plot*, to prove which is best ; *ditching*, of which many laborers are ignorant ; *draining*, not for the sake of the patch of ground, but to shew the various kinds of

drains, and to teach how to make them :—something like this would seem to be both practicable and useful ; but I do not wonder if Parents, who send their children to *School*, are displeased that half their time is spent in being nothing more than little laborers. (See Appendix D.)

Raddington, a most pleasing little School, good School-room, good Mistress, in one of the wildest parts of a wild country, a very small Parish,—burned down, since I saw it!

Dulverton, a fair and numerous School, in a most wretched room, over the old Market-house. I spoke to the Clergyman, the principle Trustees, and to Canon Wodehouse, the Vicar, about building a new room instead of striving to patch up the old one which is most seriously objectionable. The will on all sides seemed good, and sites would not be wanting, as the Lord of the Manor and the Vicar would either of them give one. It is much to be hoped, that this large and respectable Town will not allow itself to be misrepresented any longer by so very bad and exceptionable a building.

Brushford, a Master and his Wife who appear to take pleasure in their work, and the Clergyman *therefore* has much cause to be gratified by his School.

Cutcombe, an instance of the evil resulting from a Master's having private pupils of his own in the same School with others,—the charity, or the low-paying children, are entirely neglected. The constitution also of this well endowed School, is at present such, that the Vicar unfortunately has no voice in its resolutions.

Luxborough, one of those Schools, (of which there are several in this Deanery,) where everything is going on well, according to the wants of the little Parish.

Nettlecombe, a very spacious and good School-room ; the School is intended for the *neighbourhood*, and supported chiefly by Sir Walter Trevelyan and the Rector. A skilful

Master has a large number of Boys and Girls under his care ; it is evident that the Parents prize his teaching, by their sending so many, and keeping them there so long ; the consequence of which facts is, that the instruction is not liable to be evanescent in its effects, since the children stay long enough to have it rooted in their minds. A Mistress teaches sewing, &c., to the Girls in the afternoons.—The order and decorum manifest in the School proved that a good influence had passed upon their Scholars : the eager waiting for the questions about to be put to them, their considerate momentary pause before they attempted to answer, and the general correctness with which the answers were given, all testified that questions were not novelties, and that their understandings had been exercised to the reception of information. The writing was both good and general, the reading of even the small children clear and intelligent, the arithmetic shewed more progress in it than is usual, and their Scriptural knowledge and catechetical answering was highly creditable. The School appears to have been well managed for a considerable period, and therefore the fruits are the more mature.

FROME DISTRICT, *Rev. H. D. Wickham*, Inspector,
Rev. H. D. Wickham, Secretary.

There is no need of making any preliminary observations on the Frome District : an examination of the *Synoptical Table* will suggest all that is necessary.

The Population of the District is, 21,534. The *School-rooms* belonging virtually and legally to the different Parishes, independent on hired rooms and private properties, are 29. The *Dwelling-houses* for Masters and Mistresses, legally conveyed or virtually secured, are 8. There are 35 Masters

and Mistresses paid, without reckoning paid Monitors or Assistants. Those *Children* who attend the *Daily Schools* and also form part of the *Sunday Schools*, (I mean the *same* children attending *both*,) amount to 1347. There are 748 who are *additional* to the above, and are *merely Sunday Scholars*. Some, again in *addition* to the above two classes, are *solely Daily Scholars*, amounting to 291. The *Sum total* of all the children of the Poor, receiving direct Church education in the 28 *Parishes and Hamlets* of the Frome District, is therefore 2422. This education is given to them at an *expense* of £493 ; 2s. Od., subscribed by the Clergy and the Laity within the District, and does not include any of the pence paid weekly by the children. There is 1 Parish, &c. possessing *only a Sunday School*, and 5 where there is *none*.

Beckington, the Sunday School is a proof that with adequate attention it is possible to secure the attendance of young persons grown beyond the age of childhood. It was a gratifying sight to see so many young women in it, whose clear and intelligent answers showed that the Scriptures were read to profit, and the Catechism taught as a Church form to be understood.

A large and very important Parish, with a School in the last stage of decay.—If we are in a minority, Zeal would say, strive to make the inferiority less: if there be darkness, cherish the smallest glimmer, because of the surrounding blackness: if the ground be occupied by opponents, keep the one spot, and Zeal can erect upon it a lever to move a world of opposition. No one will help a School *resting* in a state of decay; but numbers would assist one shaking itself from its ashes.

Frome, Christ Church Schools, lately erected, are already producing much and valuable fruit: the Trinity Church Infant School is under the care of an assiduous Master; (in both cases the buildings are excellent.) There are two others belonging to St. Peter's Church: the School-rooms are admirable.

The Sunday Schools at Trinity and Christ's Church, and the Girls' Sunday School at St. Peter's are very well conducted, the Teachers entering into their work with judgment and zeal.—The Asylum School for Girls, preparing them to be domestic servants, is a well-conducted institution : but the free-school for boys is one of the best of its class that I have seen. The Master appears thoroughly fitted for his work ; nor do his qualifications lie dormant, for his Pupils passed a most creditable examination in the Church Catechism, Scripture History, Arithmetic, English Grammar, Geography, and English History. The Trustees have done themselves exceeding credit in selecting for their Master an individual who conscientiously does the work which he possesses talent to do well. Would that all endowments for educating the Poor were in such hands ! instead of being, as now most of them are, Charity thrown away and disgraces to their localities, they might be among the foremost of blessings.

Buckland Denham, an energetic man chases difficulties before him, and never sees " a lion in the way." The present Vicar, the Rev. H. Clutterbuck, at once engages a superior Master and his wife ; a School quickly gathers round one qualified, and thus prepared to teach ; and though the School-room is close, low, and bad, it is used as the only one to be obtained ; arrangements are entered into for the building of a better one ; and by the time that the School-room is ready, there will be a good School to put into it. There were many hinderances, arising both from the circumstances of the place and from the nature of its inhabitants, but the *soldier* of Christ fights, and *wins* battles ; and it is not the first time that Mountains have been rooted up by the spirit of Faith.

Whenever a Master or Mistress makes a great noise to drown another noise, or possesses more than one cane, there is something wrong both in the discipline and the teaching of that School.

With much approbation, I heard a Mistress give very good explanations and advices to her children ; but they evidently have not profited : why ? because she spoke as long as pleased *herself* and not *them* ; and did not *get back from them*, in answers to questions, the same information which she had given.

Marston, the discipline, neatness and order of this School reflect great credit on the Mistress, but I suspect that all other things come from the Rectory. If so, Mr. and Mrs. Boyle have ample reason to rejoice in their School-teaching.

Nunney, an Endowment most beneficially administered. The temper, manner, and acquisitions of the Master peculiarly fit him for his office ; and he teaches his Scholars more, and of a higher quality, than is usually found in country Schools. Throughout the whole School each class in succession held a due gradation ; no long intervals between the knowledge of class and class, the 6th near the 5th, as the 2nd near the 1st.—The Girls' School taught by the *Master's Wife*, not nearly so good : and I imagine that the people must know this, for, while the Boy's School is full, the Girl's is empty.

GLASTONBURY JURISDICTION, *Rev.* — — — Inspector,
Rev. S. Luscombe, Secretary.

This District has always lain under great disadvantages, for, excepting for a very short period, it has not had an Inspector. This fact is very discernible. The zeal of the Clergy, it is true may have been the same ; but it has not had the same encouragement, nor possessed the same opportunity of direction and ascertained method, which those Districts have enjoyed which a local Inspector has statedly visited.

The *Population* of the Glastonbury Jurisdiction is 16826. The *School-rooms* belonging virtually and legally to the different Parishes, independent on hired rooms and private properties, are 18. The *Dwelling-houses* for Masters and Mistresses, legally conveyed or virtually secured, are 9. There are 25 *Masters and Mistresses* paid, without reckoning paid Monitors or Assistants. Those *Children* who attend the *Daily Schools* and also form part of the *Sunday Schools*, (I mean the *same* children attending *both*,) amount to 660. There are 640 who are *additional* to the above, and are *merely Sunday Scholars*. Some, again in addition to the above classes, are *solely Daily Scholars*, amounting to 158. The *Sum total* of all the Children of the Poor, receiving direct Church education in the 22 *Parishes and Hamlets* of the Glastonbury District, is therefore 1458. This education is given them at an *expence* of £438 : 7s. 0d., subscribed by the Clergy and the Laity within the District, and does not include any of the pence paid weekly by the children. There are 9 Parishes, &c. possessing *only Sunday Schools*, and 2 where there is *none*.

Moorlinch, had but a Sunday School when I visited it, but a Daily School has been lately established.—This Parish would be exceedingly well situated for a *central School* for the Parishes and Hamlets on the South side of the Polden Hill : they cannot support a School for themselves ; but thus, education might be put within the reach of Greinton, Long Sutton, Stawell, &c. To effect such an object it is probable that every encouragement would be given,—if it were proposed to afford a good solid education,—and, if the parties, having interests and lands within the places, would prove their estimate of the benefit by subscribing accordingly.—The principle of all judicious help is, to assist those who will help themselves ; for where pecuniary aid is given to any, who do not feel sufficient interest to prompt them to exertion, it is almost universally thrown away.

Walton, the Master is every way furnished for his work. The principle upon which the Schools appear to be conducted is this,—here is the best education that you can possibly need provided for you,—reading, singing, music, writing, arithmetic, some geography and history, grammar, Scripture knowledge, and Church doctrine and discipline,—come and profit from it; and the longer you stay, the more you will improve in all the above subjects: if you cannot remain long enough to benefit from *all* that is taught, still, the portion that you can have time to learn will be *better* taught you, because the skilful Master who knows much will be the more *able* to teach the little which you may want.—Every one knows, that the horse, which is only *just equal* to his work, is perpetually failing beneath it.—The progress made by many of the children was more than satisfactory, it was highly pleasing; they could give reasons for their operations, and proofs for their answers: the discipline was good, there was obedience to the Master and respect to the Individual. The Rector of Walton proceeds upon the true and wise plan,—to have every thing of the *best*, in order that his Parish may become the *better*.

There are very few Schools where there is *nothing* good and nothing *tending* to good, but there are some.—I went into a Girls' Schools, and on examination I found it, as I supposed, "the lowest deep;" I went into the Boys' Schools, and there found "the lower still."

Butleigh, a proof that *strict discipline* in fundamental matters, is ultimately the most lenient and effective government,—no absentees, without leave, are allowed to exist. The order of the School was really beautiful, the children sprightly and cheerful, their answers generally good, and their interest in the examination evidently great. They sang two or three simple hymns, &c. of which, though no judge of such matters, I have no doubt that it was well done, because it seemed perfectly natural to the children, and its effect

was pleasing and devotional upon myself. The Scholars appeared to be under the very best influence and preparing to become highly respectable members of society. The *Infant School* was conducted with equal efficiency: the Mistress understands the *art* of teaching the very young, and her manner was kind. The Vicar, as may be supposed, is no stranger in his School.

Catcott, a School of which one of the inhabitants, as we walked along together for half a mile, spoke thus—"a very good School, Sir, a great blessing; but I wish we had not to pay anything for it; though I would not be without it for all the world:"—he wanted to buy jewels and to pay in thanks. The Mistress seemed qualified and well disposed to do her work; feeling probably, as a good Mistress or Master always should feel,—*my* School is an important School.—The Hamlet of *Burtle*, under the same earnest and attentive Clergyman, has a Sunday School and Church built in the middle of the peat-moors, where the children come flocking on the Sabbath, being cut off from other education, and meet their Clergyman and his Teacher: the good is incalculable. Miss Field, who does good in all these parts, originated, built, and supports both.

ILCHESTER DEANERY, ————— Inspector,
Rev. R. Pole, Secretary.

The peculiarity of this, as well as of Crewkerne Deanery, is, the prevalence of *Sunday Schools* as the chief general mode of teaching the children of the Poor. Several even of the Day Schools are little more than nominal, the education is of so small an amount and low a character:—there are but *five males* engaged for *daily* education throughout

the Deanery, the other twelve being only Sunday School Masters. (See *Synoptical Table*.) The real interest and care is lavished upon the Sunday School. This would seem to arise, not from necessity, but from choice and actual preference; for these Sunday Schools are not established because Daily Schools could not be supported, since they are *expensive Sunday Schools*; considerable expenditure is caused, either by direct payment of the Teachers, or by their management: in fact, there is hardly one of them, the cost of which would not supply ample funds, together with the pence of the children, for maintaining a Daily School, suited to the wants of the Parish. Several cost £10, others £12, others £19, others £14, some £20, and £34. If such means as these were devoted for the purposes of a Daily School, *securing* the Master or Mistress any thing like these amounts, and letting them have also the pence of the children paid weekly, there might be an efficient Daily School raised in each place, and the Sunday School exist also.—If the Sunday School be not voluntary teaching, and unless it imply no other expence than fuel, cleaning, &c., I conceive it to be founded upon vicious principles: nor should I very highly esteem a Sabbath School kept together by expensive feasts, or a *religious* teaching which the Instructors would not give, unless it were made the means of adding to their weekly income. The observations now made are not intended as a disapproval, but merely to direct the attention to the much larger amount of good which might be secured by other arrangements of the same funds. In a succeeding portion of this Account, a full consideration will be given to the subject of Sunday Schools.

The *Population* of the Ilchester Deanery is, 26,478. The *School-rooms* belonging virtually and legally to the different Parishes, independent on hired room and private properties, are 23. The *Dwelling-houses* for Masters and Mistresses, legally conveyed or virtually secured, are 4. There are 49

Masters and Mistresses paid, without reckoning paid Monitors and Assistants. Those *Children* who attend the *Daily Schools* and also form part of the *Sunday Schools*, (I mean the *same* children attending *both*;) amount to 845. There are 2324 who are *additional* to the above, and are *merely Sunday Scholars*. Some, again in *addition* to the above two classes, are *solely Daily Scholars*, (amounting to 155. The *Sum total* of all the children of the Poor, receiving direct Church education in the 41 *Parishes and Hamlets* of this Deanery, is therefore 3324. This education is given to them at an *expend* of £628 : 6s. 0d. subscribed by the Clergy and Laity, and does not include any of the pence paid weekly by the children. There are 16 *Parishes and Hamlets* possessing *only Sunday Schools*, and 4 where there is *none*.

A Parish with a large population, very good School accommodations, and reasonable outlay, exclusively from the Incumbent's pocket; but all is marred by the utter incompetency of the Teacher.

Langport and Hush Episcopi, united under one Clergyman. The Master's slack discipline injures a School otherwise well conducted: the Mistress teaches well, and could advantageously teach more than is required from her: the School shows that her laws are in her classes, as well as on her walls.

Muchelney, the old Vicarage house opposite the Church, at very small *expend* and no annual loss to the Owner, could be converted into a Daily School-room and house for a Mistress: and this, united to the £10 given annually by Walter Long, Esq., would enable the Incumbent to keep up a suitable Daily School, and be, I believe, the fulfilment of his earnest wish.

Long Sutton, very good School-room, but the money for the support of the School, so far as education is concerned, is utterly thrown away. The Curate's School is a night-school, which, I understand, does much good.

Marlock, has hitherto been without its Church Daily School, but the present Vicar has so effectually exerted himself that an excellent School-room is in progress, and under his care there is no doubt of an excellent School arising.

There are several extensive Parishes with large populations, some with excellent School-rooms; but, as they contained Sunday Schools alone, and these probably not easy to be assembled, on the week-day in this neighbourhood, I am sorry that I am prevented from speaking of their efficiency.

Hazelbury, a pleasing School very disadvantageously lodged. It seems that more than one site has been offered, but there is a difficulty in *fixing* on any. This is a very unusual difficulty, apparently easy of solution, by accepting the best.

North Perrott, one of those very gratifying country Schools, where every thing is "exactly as it should be." Many of the children were small, but not therefore neglected, but very respectably taught: the Sunday School very good indeed: the Mistress well able to instruct and takes much pains, as is amply proved by the answers given by the children.

Pendomer, a small Parish of 81 inhabitants: a Sunday School, taught by the Clergyman, and doing much credit to their Teacher.

Hardington, every exertion is made that these should be efficient Schools, and the attention paid to them by the Rector and his family is exemplary. The Daily School is large, with a Master and Mistress; and the Sunday School is very well attended by an unusual number of young women.

East Coker, both the Daily and the Sunday Schools are very well attended; the discipline good, the routine suitable, the room airy and spacious; and though the Mistress is young, she teaches well and rules with kind vigor.

Lymington, this is one of the cases, where the earnest attention of a Clergyman to his School is shewn, not to be a possible good, future in result, but an actual benefit, present to sight ; it is *sure* to be a blessing. The Mistress takes great pains.

Somerton, beside the Daily School, there appears to be very vivid interest taken in the Sunday School by several Ladies in the Parish, and the result is answerable to the pains. The Schools are large, and there are many things connected with them, such as a lending library and some matters of regulation, which prove interest ; and real interest when manifested is certain of its reward.

Kingsdon, Charlton Mackrell, the most liberal provision is made for Schools, in both these Parishes, by the Land-owners and the Rector, who also take care that the education shall be so superintended as to sustain its worth.

MERSTON DEANERY, *Rev. W. H. Turner*, Inspector.
Rev. C. Deedes, Secretary.

Perhaps there is no Deanery within the Diocese where zeal for education is more manifested than in this small Deanery. Many influential individuals view it in its true light of sovereign importance, and according to their opportunities illustrate their belief. From my visit to all the different Parishes, it is my conviction, that had there existed any power of even slightly aiding them in their exertions, there would have been hardly a single parish without an adequate Day School. The least justice that can be done to such praise-worthy inclination, wish, and exertion, is to publicly acknowledge its existence, even if unable to aid its endeavours.

The *Population* of the Merston Deanery is, 19,882. The *School-rooms* belonging virtually and legally to the different Parishes, independent on hired rooms and private properties, are 16. There are 40 *Masters and Mistresses* paid, without reckoning paid Monitors and Assistants. Those *Children* who attend the *Daily Schools* and also form part of the *Sunday Schools*, (I mean the *same* children attending both,) amount to 769. There are 990 who are *additional* to the above, and are *merely Sunday Scholars*. Some, again in *addition* to the above two classes, are *solely Daily Scholars*, amounting to 126. The *Sum total* of all the children of the Poor, receiving direct Church education in the *27 Parishes and Hamlets* of this Deanery, is therefore 1885. This education is given to them at an *expence* of £579 : 0s. 0d, subscribed by the Clergy and the Laity within the Deanery, and does not include any of the Pence paid weekly by the children. There are 7 Parishes and Hamlets possessing *only Sunday Schools*, and 3 where there is *none*.

Yeovil, unfortunately the Master was unwell when I was able to visit the school, and though every information was given by the Clergyman and Mr. Tucker, the chief supporter of the schools, yet this is not equal to personal inspection. The District Inspector reports to me that "the schools are in admirable order. The Master of the Daily and Sunday School is competent to teach in every branch of useful knowledge. The progress of the children is proportionate to his zeal." Since the above report was written most useful schools have been built for the advantage of both Preston and Yeovil, with a public spirit and magnificence of view which do much honor to the projectors.

Chilton Canteloe, a very small school in a very small Parish; the Clergyman thinks that these are no more to be passed by than hundreds, and provides therefore instruction for this little flock; Miss Goodford, residing in the Parish, renders most kind and valuable assistance.

West Camel, a small Daily School; but the Sunday School is particularly worthy of notice, because receiving an instruction not so loose and indefinite as generally is given: there is something like system pursued and object kept in view; hence their answers shewed that there was connexion in their minds and power of deduction, fact suggestive of fact, and use derived from the whole.

Queen Camel, every attention is paid to these schools, which possess a good Master and pleasing intelligent Mistress. The Incumbent is most anxious for their success; and where this is the case, it is even wonderful how all things prosper under its influence: no extraordinary plans, no new devices, but the heart is in the work, and the work feels its impulse.

Trent, all the appointments of this School are good; the knowledge of Scripture history is extensive and clear, and the answers often shrewd and sensible; it was evident that religious truth had been explained as well as taught, and the secular knowledge partook of the same clearness. As Mr. Turner, the Rector, was one of the earliest champions of the education of the Poor, together with Mr. Poole, Rector of Enmore, so he continues its strenuous, untheorizing, practical friend.

Milborne Port, more than ordinary instruction is given in the Boy's School, where not only are arithmetic, history, grammar, geography taught to a greater extent than usual; but very fair progress in them has been made without interfering with a due attention to their Scriptural and Church instruction: several of the Boys shewed considerable acuteness and intelligence, unaccompanied by conceit. The Girls' School I was unable to examine as I could have wished, but the order and propriety of behaviour were very remarkable, and the neatness of personal appearance deserving great praise.—Sir William and Lady Medlycott take a lively interest in the Schools which they support, frequently

spending much time in them, examining and overlooking the children. Such actual patronage will not be without its effect upon both Parents and Children ; the latter will be encouraged in their work and civilized in behaviour, and the value of education will rise higher in the minds of the former.

The District Inspector remarks in his report to me,—
 “ in every instance I find that the progress of Religious education is exceedingly inefficient, where only Sunday Schools have been established. The utmost that can be effected by Sunday School instruction is, to teach reading very imperfectly, and to give a feeble conception of the great truths condensed in the Church Catechism.” — When Schools, Masters, and Encouragement have been provided, “ what further Bonus can be offered to the Poor to *submit* their children to education? Even if their condition were improved, wages raised, and living lowered, I much question whether the good would be effected. Time alone, and a clear perception of the practical benefits to be derived from religious and useful knowledge, can overcome the indifference at present felt by the Poor of England to the moral and religious improvement of their offspring. An educated people, like the Scotch, highly appreciate these advantages, and extend them to their children by personal sacrifices. As knowledge diffuses itself in this Country, these advantages will be more and more felt and sought by similar sacrifices. I do not say this with a view to discourage efforts of every kind, to build, endow, and furnish Schools with the best attainable means of instruction ; but, to prevent a feeling of disappointment or despair, wherever a partial failure follows the most painful and expensive exertions in the cause.” —
 “ As to myself, in the course of my Inspection I have seen more to commend than to blame. The most pressing want is that of competent Mistresses ; and if Parishes could be assisted by a supply of such, and the expence of their training

and support lightened by Diocesan Boards of Education, supported by Diocesan subscriptions, much good might be derived upon the general parochial working of the system."

PAULETT DEANERY, *Rev. N. T. Ellison*, Inspector.
Rev. N. T. Ellison, Secretary.

This Deanery contains very few Parishes, and being so small cannot possess much variety in its Schools : with the exception of Cossington and Huntspill, the other Parishes have only Sunday Schools.

The *Population* of Paulett Deanery is 4024. The *School-rooms* belonging virtually and legally to the different Parishes, independent on hired rooms and private properties, are 5. There are 9 *Masters and Mistresses* paid, without reckoning paid Monitors and Assistants. Those *Children* who attend the *Daily Schools* and also form part of the *Sunday Schools*, (I mean the *same* children attending *both*) amount to 46. There are 394 who are *additional* to the above, and are *merely Sunday Scholars*. The *Sum-total* of all the children of the Poor, receiving direct Church education in the 8 *Parishes and Hamlets* of this Deanery, is therefore 440. This Education is given to them at an *Expence* of £66 : 2s. 0d., subscribed by the Clergy and Laity, and does not include any of the Pence paid weekly by the children. There are 6 Parishes, &c. possessing *only Sunday Schools*.

Huntspill, Cossington, it is to be hoped that some other Parishes will follow the example set them by these, as regards the establishment of Daily Schools. In both Parishes there are good school-rooms, especially at Huntspill, and both schools are much visited by their Clergy. A new

Church and School-room have been built in All-Saints, a Hamlet of Huntspill Parish, where there is assembled a large Sunday School.

PORTISHEAD DISTRICT, Rev. E. P. Vaughan, Inspector.

——— Secretary.

This is the third of the three Districts which the Diocesan Inspector has not been able to inspect, having himself personally visited only eight Schools. Under these circumstances, having transmitted to the District Inspector an explanation of the particulars which were needed, he kindly undertook to procure the details during his own visit paid to each Parish. It is from this account that the following Amounts are obtained.

The *Population* of the Portishead District is 18,784. The *School-rooms* belonging virtually and legally to the different Parishes, independent on hired rooms and private properties, are 25. The *Dwelling-houses* for Masters and Mistresses, legally conveyed or virtually secured, are 18. There are 40 *Masters and Mistresses* paid, without reckoning paid Monitors and Assistants. Those *Children* who attend the *Daily Schools* and also form part of the *Sunday Schools*, (the *same* children attending *both* are here designed,) amount to 1238. There are 248 who are *additional* to the above, and are *merely Sunday Scholars*. Some, again in addition to the above two classes, are *solely Daily scholars*, amounting to 220. The *Sum total* of all the children of the Poor, receiving direct Church education in the 25 Parishes and Hamlets of this District, is therefore 1706. This Education is given to them at an *expence* of £767; 10s. Od., subscribed by the Clergy and Laity within the District, and does not

include any of the Pence paid weekly by the children. There are 4 Parishes, &c. possessing *only Sunday Schools*, and 1 where there is *none*.

Having on a former occasion examined the schools of *Portishead*, *Wraxall*, and *Yatton*, I am glad of the present opportunity to express my great satisfaction at the state of discipline and efficiency in which they then were. That they have lost nothing since that time I am assured, and from the skill and zeal with which they were conducted, I expected no other testimony. Each has its particular merits, as it possesses its distinctive character; and such schools while they are abundant causes of rejoicing to those who plan, establish and conduct them, are essential benefits to others which are led to follow the same plan and discipline, in hopes of a like favorable result.

Among other remarks in his report, the District Inspector says, "the Monitorial system of instruction appears to me to have been carried to an undue extent, and applied to subjects to which it is not properly applicable. In spelling, learning the tables, and other routine employment, a Monitor may be well employed; but certainly the words of Scripture ought not to be read except to an adult teacher: nor can reading in our Schools at present be well taught by any Monitor.—The consequence of our Teachers employing Monitors to teach the little children is, that the lower classes are neglected; they do not learn to read so soon as they ought; and being kept so long in the mere drudgery of spelling, the children take a dislike to the very notion of a book."—The Inspector makes another observation on a subject of considerable importance, "I desire to call your attention to the fact that the cottage and garden attached to our Schools are, in many Parishes, *rated* to the parochial rates, though our Schools are supported by Charity. The rating of money expended in educational Charity,—for the rating the buildings raised and the gardens purchased with

this money is in fact rating educational Charity,—is vexatious and unjust; and if the attention of Government were drawn to the subject by our Diocesan Board, some clause might probably be introduced into any new Rating Bill to exempt, not only our School-room, but also our School cottages and gardens from all parochial rates."

TAUNTON DEANERY, *Rev. G. Lawson*, Inspector,
E. A. Perceval, Esq. Secretary.

Within a short period there have been eight new School-rooms either built or appropriated, and five new Schools, besides very extensive improvements in Teachers and premises, in the Deanery of Taunton. It is highly satisfactory to see in two or three years such advances toward each Parish being able to provide for its own educational wants, and as complete for the instruction of its youth in its School, as it is fitted to guide the mature in its Church. With few exceptions, there is a very general feeling in this Deanery, that a School is the first strong impulse toward the moral improvement of any place; the seed, which strikes its roots deep, and grows silently, and in due time produces abundantly. Having visited this Deanery four years consecutively as local Inspector, the marked change for the better which has taken place in many Schools strikes me very forcibly: and not merely in the Schools, but in the views and opinions of those upon whom the Schools depend; prejudices overcome, approbation expressed, assistance rendered, coldness (the most deadly of foes,) no longer paralyzing, but cordial co-operation taking its place.

The *Population* of the Taunton Deanery is 41,920. The *School-rooms* belonging virtually and legally to the different Parishes, independent on hired rooms and private properties, are 37. The *Dwelling-houses* for Masters and Mistresses, legally conveyed or virtually secured, are 12. There are 85 *Masters, Mistresses, and Assistants* paid, Those *Children* who attend the *Daily Schools* and also form part of the *Sunday Schools*, (I mean the *same* children attending *both*,) amount to 2291. There are 1733 who are *additional* to the above, and are *merely Sunday Scholars*. Some, again in addition to the above two classes, are *solely Daily Scholars*, amounting to 486. The *Sum total* of all the Children of the Poor, receiving direct Church education in the 45 *Parishes and Hamlets* of the Taunton Deanery, is therefore 4510. This education is given to them at an *expence* of £1077 : 3s. 0d., subscribed by the Clergy and the Laity within the Deanery, and does not include any of the Pence paid weekly by the children. There are 15 Parishes, &c. possessing *only Sunday Schools*, and 3 where there is *none*.

Taunton, St. Mary, the Boys' School in excellent discipline; their knowledge of geography and scripture history much more than is usually acquired; the arithmetic very correct and ready; and their answers, whether to general or religious enquiries, were intelligent: the whole School has ever been in the best order whensoever visited by me. A small expence in giving the Master two or three paid Assistants, would make the School all that could be desired.

Taunton, Trinity, these large and noble Schools, built and supported at the sole expence of the Incumbent, the Rev. F. Smith, are carried on with an energy highly advantageous to the neighbourhood; the writing was admirable, the discipline and order reflected much credit on the Teachers. To each School there is attached a spacious class-room, and in these it is, that the Clergyman and his Lady give that con-

stant attendance and those influential and excellent lessons which make *every* child the better for their presence, and are calculated to have so wide an influence for good over the whole neighbourhood of that densely populated part of Taunton. Never was good, in this and all other Parochial arrangements, done more quietly, more munificently, and more effectually. The children are *smaller* than when first visited. It is hoped that they will not verge too closely upon an Infant School. If more than a moderate proportion of very small children are permitted to attend a School, their admission will soon drive away the older children, and alter the character of the School.

Taunton, St. James, it would be the height of injustice not to mention with the commendation that it deserves, this prosperous and most effectively conducted Infant School: it is by far the best that I have seen in the Diocese. Its praise consists in this,—the children are happy, *healthy*, intelligent, well instructed; discipline without effort, and their information and training are suited to do good to both mind and body. The Master is singularly felicitous in his manner, cheerful, patient, and clear.

Milverton, both Schools flourishing; for though nothing is taught beyond the ordinary routine of a good National School, yet practical plain solid instruction will always fill a School; and especially, if the Teachers *put their spirit into the work*: even a stranger can tell that they like their employment, and the child soon sees it and also partakes of it. The children were begining to learn geography. The Master's method of teaching arithmetic struck me as being very ingenious, and calculated to answer many valuable ends in a large school. (See Appendix E.) Both Schools passed a very good examination; the quietness and order of the children, and the calm respectful self-possession of the teacher, made it a pleasure to be with the pupils.

If a Master, in a large and populous District, cannot get together or retain, a proportionately large school, it seems clear that he is not in his place and ought undoubtedly to be changed; even though he should possess many other qualities that may be desirable: whatever his other qualifications may be, he is wanting in that one, without which, all others are vain.

Nynehead, though this is a private school, and does not come officially under my cognizance, unless expressly desired, yet I particularly wished to visit it. There is no peculiarity of new method; no extensive range of requirements; nothing to strike the attention, but—what is most worthy of all attention—a good room, well filled with boys and girls, in cheerful order and complete discipline, receiving an education in every respect good, the object appearing to be, to give the children an instruction exactly suited, in quantity and kind, to the classes which attend the school. The reading was remarkably clear and distinct, with very fair emphasis, their understanding and memory were duly cultivated, and it seemed to be the motto of each class and taught to every Monitor,—what you have to do, do well.

Cheddon Fitzpaine, practical good sense seems to be the presiding principle of this School; in as much as it is calculated for the wants of the locality, and is conducted in such a manner as to prove, that it is intended to keep progressively ahead of the improvement which itself creates, always a little in advance of the actual state of the people. It is taught by a Master and his Wife, who appeared to have a proper feeling of the importance of their office, and to discharge its functions in that easy, quiet and zealous way, which creates an orderly School and an attentive and improving race of Scholars.—It is no trifling proof of far-seeing views and of practical wisdom, to be able to resist the allurements of Theory and the charms of immediate Perfection; to keep down your newly established School to the supply of existing wants,

and yet induce it with a principle of inherent progress. The chief part of the secret is, to give your School a sensible well-principled *Master*.

Pitminster, it is to be regretted that the late Master and his Wife, *both* very able people, were suddenly taken away from this school, for they were remarkably well qualified to superintend an establishment like this ; which, from its position, facilities of arrangement, and wish of the Vicar, is intended to be of extensive benefit to the neighbourhood. The loss I understand is now supplied, and the original intention will be again reverted to, *i. e.* to be a school where under a qualified Master, young persons may *see, learn, and practice*, the best methods of discipline and instruction, adapted to village schools. The Vicar and District Inspector, the *Rev. G. Lawson*, is anxious to give every facility to those who wish to avail themselves of the peculiar object of his school: and, from the deep interest that he takes and the personal superintendence and instruction which he gives to these *learning Teachers*, it cannot fail to be the means of securing a benefit otherwise unattainable.

REPORT

OF BATH PAROCHIAL CLERGY.

Pys.	Girls.	Children Educated by Day Church-Schools, inde- pendent of Chil- dren's.	Parishes, &c. hav- ing <i>only</i> Sunday Schools.	Parishes, &c. hav- ing <i>no</i> Church Schools.	Parishes, &c. and Schools visited and examined from Aug., 1845 to Oct., 1846, by the Diocesan Inspector.		
					Par.	Sun.	Day.
Ax00	1284	s. d. 18 0	5	7	30	22	32
Brig9	1289	18 0	7	3	32	13	26
Brq4	680	10 0	4		13	11	14
Ca51	1509	23 0	13	2	31	23	32
Ch76	1576	21 0	5	5	21	10	23
Cr38	2283	41 0	20		39	15	26
Du18	1408	20 0	6	7	36	18	33
Fro7	1205	22 0	1	5	23	12	29
Gla4	724	17 0	9	2	18	13	14
Hcb2	1792	35 0	16	4	34	21	17
Me11	1034	10 0	7	3	21	10	19
Par2	218	2 0	6		8	5	2
Tau1	2219	43 0	15	3	37	13	33
Bat2	2209	40 0	4	6	1		2
Bed3	963	11 0	5	6	9		12
Port2	814	11 0	4	1	4		8
Tot23	21,207	411 0	127	54	357	186	322

and have not, in each detail, below the facts.

The Parish of Bath, and the Population of the Diocese will be,
; the different Population of the Parishes above mentioned.

THE SYNOPTICAL TABLE.

It must be borne in mind that the Table represents only one class of Church Schools, &c. taking no notice of Grammar Schools, Private Schools, or Dame's Schools, even though they be conducted by Members of the Established Church, and upon Church of England principles.

About 1 in $9\frac{1}{2}$ is receiving from the Church secular and religious instruction on both week days and Sundays and Sundays only.

About 1 in $16\frac{1}{2}$ is receiving from the Church secular and religious instruction on both week days and Sundays.

About 1 in $23\frac{1}{2}$ is receiving from the Church religious instruction on Sundays only.

394 School-rooms belong to the Diocese for the purpose of week day and Sunday instruction, as given by the Church.

153 Dwelling-houses belong to the Diocese, as the abodes of School Teachers who teach parochial Daily Schools.

167 Masters are employed by the Church to teach its parochial Daily Schools.

509 Mistresses are employed by the Church to teach its parochial Daily and Sunday Schools.

127 Parishes, &c. consisting of 59,120 inhabitants, have no other parochial Church Schools than Sunday Schools.

54 Parishes, &c. consisting of 17,954 inhabitants, have no parochial Church Schools, either Sunday or Daily.

77,074 inhabitants of the Diocese of Bath and Wells are still without Church parochial Daily Schools. This does not include any portion of the population of Bath which may still be unsupplied with parochial or district Church of England Daily Schools.

In each individual Parish I could tell to almost a pound from whose pockets the far greater portion of the village School's expences are generally paid; but it is not for a *Clergyman* to sound such trumpets, or to let the left hand know what the right doeth, or to withdraw the veil from the sanctuary.

SECULAR INSTRUCTION.

The general fact, that Education equal to the wishes and considerations of its friends does not extensively prevail, is probably a truth to nearly about the same extent throughout every Diocese in the land. No one can go into the ordinary class of Schools in our towns and villages, without feeling that much is deficient and very much defective. The fact, if taken by itself, is most discouraging; but the reason why no discouragement should arise from it is this, that *the fact is neither intended nor wished*. It is not, that there is a certain system, and that system is established as enough and maintained as sufficient; for the general feeling is,—we cheerfully give what we can afford, fully conscious of its imperfections and desirous of something more and better, but we educate according to our means; we wish for something beyond our present narrow limits, and for a skill superior to our present teaching; and the difficulty with us is *to pay* for the talent even if we could secure it.

Our reason for encouragement consists in the facts, of the great exertions made to obtain our present inadequate possession, and our willingness and anxiety to avail ourselves of anything superior. Let the blame of a defective education wheresoever it may exist, rest with those who will not bring forward funds, *the only thing needed to obviate the evil*. We

should then have no outcry about the impossibility of obtaining and retaining a well-skilled Schoolmaster: if talent meets with its assured reward in sufficient payment, there is no more reason why good school-masters should be rare, or not remain in their professions, than there is why any other employment should be deserted by its professors; adequate remuneration would set all these matters straight.—We want a union of *moral* and *intellectual* power, combined with a natural or acquired *physical* temperament to *influence teach* and *govern* our children; the highest and most responsible charge, next to that of the Parental and Clerical office, —and we offer such an one, less than the salary of a routine clerk or the emolument of a mechanical cheque-taker!

The great defect of our *Reading* is caused by our using only one Book, or selections from that same Book. Putting aside, for the moment, the utter impropriety of making the Scriptures a *mere* reading lesson, there are many other circumstances which cause the Bible to be unfit for such a purpose:—its being divided into *verses*, at the end of which a child naturally pauses in its tone, and with a belief of the termination of the sense; the most assiduous and continued care can scarcely check this tendency:—its *phraseology*, which does not enable a child to understand other books, if its reading have been confined to the Bible; therefore, many words present themselves perpetually as new, and it will not *hereafter* read for pleasure what it can understand only with difficulty: and the intonation, with the quick hurry over stop and pause, prove that no intelligence accompanies pronunciation of the unwonted language:—its peculiar *cadence and collocation of words*, which, being missed in other books, causes that stammering hesitancy that is sure to show itself on any indifferent book being set before the child. It is absolutely necessary to have some *variety in the style* of the books to be read in schools, if it is intended that the

children should read so intelligently in the school-room as to make it hereafter a pleasure and a profit to them to read in their cottages. The Bible should be read every day, as the true source of the most important knowledge ; but never reduce it to the uses, and therefore the level of a school spelling and reading book.

The mode of *Spelling* by dictation, for the upper classes, is becoming so common in all well conducted schools that there is a most marked improvement in this respect. Nothing can be more futile than teaching spelling by cards and columns of spelling ; the learning them serves only to fill up the time, (an ominous phrase in a school :) and then the words in columns are so similar to each other, that the novice is confounded ; and to the more advanced, the preceding word is a hint for the spelling of its successor, and there is no exercise of memory or skill of combination. The words which are read in the junior classes should be the words which are spelled : thus words of all kinds and sounds would be simultaneously learned, and spelling, i. e. the perception of different sounds and the memory exercised to combine them into words, would be effectively taught. The child, who is striving to read a book which is too difficult for it to spell, is too far advanced in its reading.

In some few Schools the diagonally ruled copy-books are used for *writing*, but generally it is taught from engraved copy-slips. There is an injudicious custom in some places of writing a paragraph from a *printed* book. This may be a good plan to teach *continuity* of writing to those so far advanced in their manual skill as not to need a model for the formation of their letters ; but to others it introduces slovenliness, while it takes away the power of correction from the Teacher,—for, there being no model, nothing has been fallen short of, and nothing neglected.—There is a universal neglect existing, which is highly injurious to the younger Scholars in all Schools : they are taught to write with slate-pencils,

generally too short to be held properly ; and short or long, *no attention is paid to the manner of holding it* ; the elbow is astray and the fingers are cramped ; the consequence is, that the Pen and the Pencil are constantly at war, and the Master has daily to unteach what his negligence allows to exist.

Arithmetic, the test of cleverness in a School, is almost universally taught unskilfully : and this, not only in Schools where a small amount of it is learned, but also in those where considerably more than the simple rules is taught. No reason is given for any operation ; the ipse dixit of the Teacher is the only rule of right : do this, do that, and such an answer will come out : thus the slightest deviation from the usual tract, or the smallest variety of application of the general rule, finds the Scholar completely at sea ; for he does not understand his principles, and therefore has no power of adapting it to the case as it may arise. Such Arithmetic can be of very little use in the affairs of common life, even where the rule is remembered : but it is generally the case, that the unexplained rule soon assumes a very vague form in the child's mind, for want of practice ; and a shadowy recollection of Arithmetical rules is not eminent for bringing forth true answers.—No Teacher in the Diocese should be without that very useful and explanatory little manual, “a Treatise on the first Principles of Arithmetic, by T. Tate ; published by Longman of London, price one shilling.” See p. 90.—For an explanation of a useful and ingenious method of practically setting sums to the junior classes, see *Appendix E*.

Though in several Schools *Geography* is professed to be taught, very few have it so taught as to be of any beneficial influence on the Scholars. They have no knowledge of *distance* between place and place ; what government is exercised ; what religion professed ; what they acquire, is little more than an effort of memory ; and, when unpractised, entirely vanishes. They soon forget the *Names*, because

unfamiliar to them ; and never having *spelled* them, they are not true masters of the sound, nor retentive of the subject. The *rudiments* of Geography should be taught orally ; and illustrated by representations on the black board : then the children should write the lesson on a slate, so far as they remembered it ; and when they had obtained fair possession of the meaning of terms, and the outlines of the knowledge, the outlines could be filled up as circumstances might require ; the children still continuing to write it all *from memory*, not immediately from the Masters' mouth. Thus, a lesson in Geography would practice them in spelling and writing ; in some degree teach them to express their own thoughts in their own language ; (a most important point for the cultivation of the understanding ;) familiarize the subject ; stamp it on the memory ; and, if afterwards written fair in a book, would be a useful remembrancer, which would be consulted more than a book, because it was *made* and written by themselves.

A lamentable deficiency exists in the general want of due knowledge of *Chronology* ; so that all events are huddled together in one miscellaneous farrago in their minds, a chaos of inextricable confusion :—" you have just read the account of Joseph's going down into Egypt ?—" yes, Sir."—" you remember an account in the book of Genesis, of a Joseph who went down into Egypt ?"—"yes, Sir, he was sold by his brethren :"—"was this Joseph whom we have been reading about, the same who was sold into Egypt ?"—the answer of most is, that "it was the same man,—only grown a little older :"—and after the distinction between the two is shewn to them, they have no notion of the lapse of time between the one and the other. I particularly mention *this* case, to call attention to it : see how the generalizing of a child's mind reasons—the name is the same, the country is the same, there is childhood or youth in both—it is the same ; there is this similarity in the only facts which they know of each,

and there is no Chronology given to create a distinction. Again :—"you know who Nebuchadnezzar was ?"—"yes, Sir, a King who fought against a great many countries and destroyed the Temple in Jerusalem :"—"did you ever hear of the Duke of Wellington ?"—"oh yes, Sir ; he's the great fighter :"—"very well, so he is, but he does not destroy God's Church :"—"no, Sir, he goes to Church :"—"where did you hear that ?"—"oh, I've heard it often :"—"and it is quite true, I dare say : but what I want to know is, how many years are there between Nebuchadnezzar destroying the Temple at Jerusalem, and the Duke of Wellington's fighting ; or rather, his going to Church in London ?"—the general answer was, various numbers between ten and twenty years ; some got up as high as fifty, and two diffidently guessed one hundred ; but it was evident, that a fixed, but indefinitely understood, number was given for a period totally unknown. It is quite impossible to estimate the quantity of confusion which is brought into a child's mind, by telling it a number of detached facts, and giving it no accurate perception of the meaning of a few leading Dates.—A ready way of remedying this is, to take instances of some old people within the child's knowledge ; thus,—"who is the oldest person you remember ever to have heard of ?"—"Mrs. Upham, Sir, who lived at London-farm, and died as old as 103."—"was this place just as it now is, all the time of Mrs. Upham's life up to the present time ?"—"I don't know, Sir, but a great many things have happened since her death :"—"what ?"—"Mr. Popham's house has been altered ; and your house, Sir, has been built ; and this School too :"—"then you see how many things happen in ten years ; and many others happened in the ten years before that ; and how very many in Mrs. Upham's life, where there were so many tens ;—how many ?"—"ten, sir :"—"then think of all the changes which must have happened in Mrs. Upham's ten tens ; and

of her Mother's ; and of her Grandmother's :''—"oh Sir, what a long way off that is," &c. &c.—The beginning of the point is gained.

English Grammar is nominally taught in a very few schools, and almost exclusively from Murray's Grammar : the resolution of compound tenses into so many variously depending verbs &c. is nearly unknown. And this can hardly be a matter for wonder, since there is no grammar, sufficiently simple and at the same time proceeding upon truly philosophic principles, that has yet been published ; one, not too short to include the vital substance of a Grammar ; nor too concise, to omit that quantity of explanation and illustration which an ignorant child might need, or a dull or unskilled Teacher might require. See p. 90.

Occasionally some *English History* is taught, but the amount is small and the benefit trifling.—There ought not to be any school unprovided with a Map of the Holy Land, a Map of our own Country, and a History of England ; especially as there is one already published by the Bishop of Peterborough, so well suited to its purpose of instructing children. See p. 89.

CHURCH DISCIPLINE AND FORMULARIES.

Much more may be done, with reference to the influence of both these upon childrens' minds, than we frequently imagine, or allow to be possible. We are apt to excuse ourselves to our own upbraidings by saying, " what can children know or understand of such things ?"

We must ask a few plain questions, and consider a few plain principles. We are not now enquiring what it would

be proper for us to do, if we were acting for other people's Schools ; but we are striving to ascertain what we may and should do for our own,—the Clergyman in his Parish School.

When, as Parents, we feel it necessary to submit our children to discipline, to dictate to them morals, or inculcate religion ; we do not think it prudent to wait, till they can understand the virtue of coercion, or the foundations of moral obligation, or all the abstruseness of a doctrinal creed. The first lessons that we teach, are *facts* ; and the first wisdom, are *dicta*. Why ? because *habit* and *creed* must be ingrained, even before reason is old enough to judge ; else obedience does not partake of reverence ; nor has right belief that bias in its favor, which strengthens it against the tendency to a lax creed, which strong passions will always urge us to receive : we conscientiously create and foster a wholesome prejudice, which may *support* the right, till reason has time to come in and *prove* the right.

Apply this reasoning and conduct to the training our schools in Church discipline, and teaching them minutely, assiduously and religiously our Church forms, observances and doctrines. They may not understand the Discipline, but they can walk orderly under its directions : they may not see into the spirit of the Form, but they may be preserved within its pale, till they are old enough to seek through this channel the Grace of which it may be the medium : they may not yet be able to see the value of Rubricks and Observances and Ordinances, but they will in time duly estimate the sterling worth of that order, which prevents license from intruding upon the house of Prayer ; which commemorates events, that are the well-spring of a Christian's hopes ; which appoints ordinances, to bring home the foretaste of that salvation which shall be perfected in the Church of the First-born.

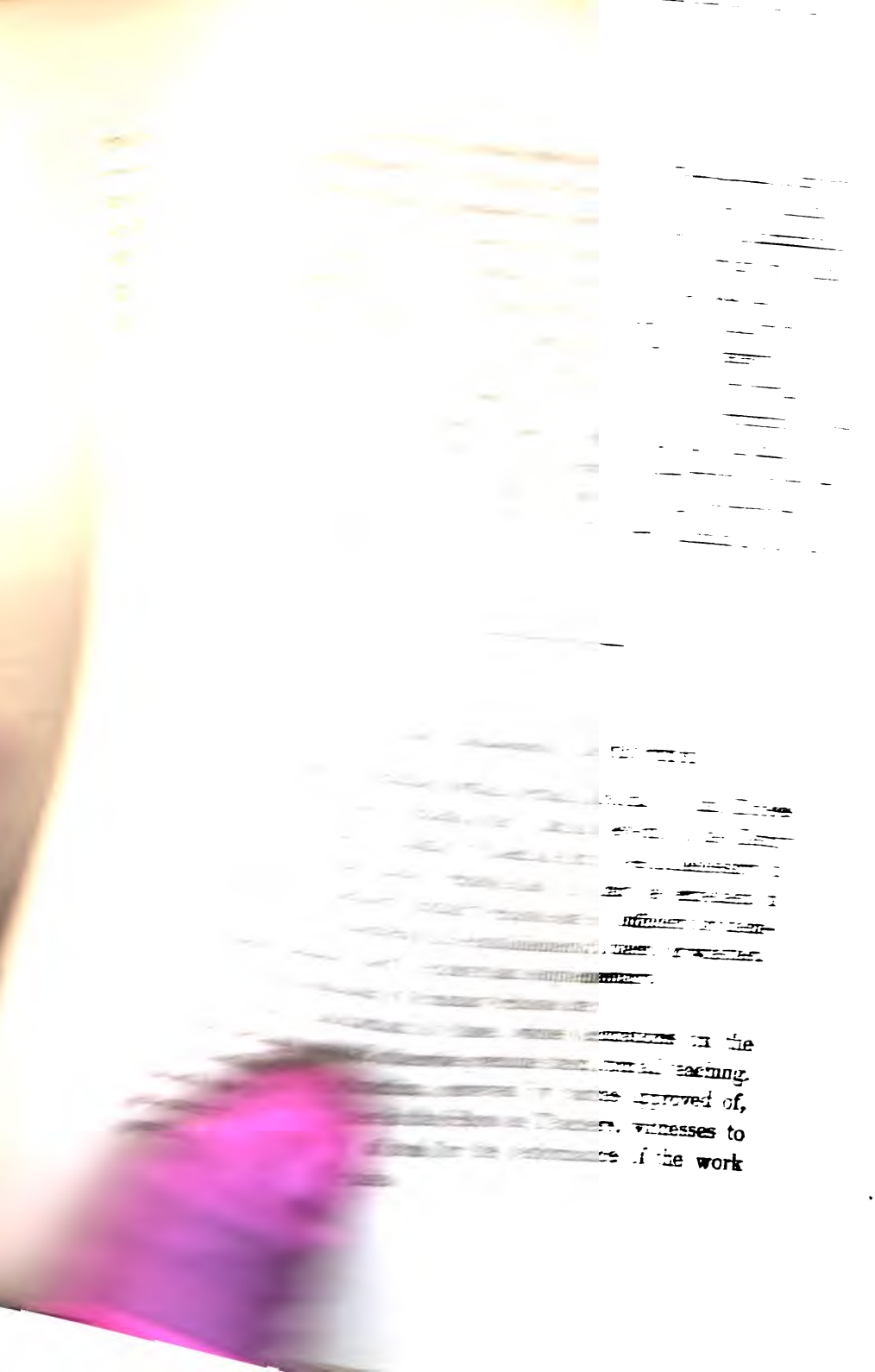
Let us lay down our duty and object clearly to ourselves, and then act systematically upon it ; requiring our Teachers

to do the same, and *seeing* that they fulfil the requirement.—Those children are the little ones of Christ's flock committed to our charge; committed not vaguely, but as the children of the Church; to be brought up to regard her Ordinances, to understand her Privileges, to live in the practice of her Rules.—It is one thing, to teach a child the general truths of Religion; another, so to teach them, as to associate them necessarily with his Church. The vague teaching leaves him open to the excitements of any self-constituted and zealous religionist; because an indefinite goodness is laid before him, free from rule, devoid of guidance; he is left to be his own standard and his own legislator; a system which approves itself to him, in exact proportion to his ignorance or weakness, or to that spiritual pride, which is eager to judge and condemn all, but is slack to know himself.

A Lady of my acquaintance had, for many years, been accustomed to teach a large Bible-class of boys in her Father's parish. She was at last led to feel the importance of teaching her scholars to be Christians according to Church rules, by the fact of a large proportion of that very Bible-class becoming *Preachers* of various Denominations, in a wretchedly ignorant neighbourhood, which therefore is a rich chequer-work of an all-variegated religionism. She condemned herself, (and justly,) because she had not sufficiently guarded against the probability of her vague religious instruction leading to such an assumption of the spiritual office. She altered her plan; and her Sunday-school has ceased to be an Academy for Dissenting Teachers.

WEEK-DAY RELIGIOUS INSTRUCTION.

In the hundreds of Daily Schools which I have examined, there has not been one where Religious teaching has not formed the chief feature of the establishment. If it had always been taught in the *way* or with the *accompaniments* which are suitable to Church Parish Schools, the preceding chapter needed not to have been written. Notwithstanding, a most important amount of religious truth is conveyed; the leading vital points of our Christian faith are set incessantly before the scholars; and, from the answers very frequently given to my questions, it was clear that they knew how they were individually interested in those truths. They knew, that sin was hateful to God, and what sin is; they knew, that God would alone pardon it for the sake of Christ, and that his death was the means to obtain this pardon; they knew, that if they desired any good they must pray for it, and that if they asked in Christ's name, God, for his sake, would grant them their proper prayers. Very few probably knew many of the discriminating and distinguishing epithets given to the words and phrases of religious discussions; and though practically understanding the thing, would be quite at sea in a particular word or conventional phrase. I have seldom *found* that utter and gross ignorance, of which I have *heard*; which would imply that the individual questioned was more unknowing than a Heathen. They have indeed often not understood *me*; but, as I always believe that such a fact arises from *my* fault and not theirs, I have changed and simplified my question, till the real state of the child's knowledge was discovered.—Because a child silently gazes, or answers absurdly a set phrase, are we therefore to conclude that it knows nothing? Let us remember its *circumstances* and its *age*; and, having adapted our questions to these two facts, then judge from its answers of its religious information.



Many pious and well-disposed individuals made available for the moral and religious benefit of the Parish.

Little, or no, expence.

Very easily managed.

Occasioning no anxiety.

Giving but trifling personal trouble.

And very little responsibility.

However great these advantages may be, (though it is probable that some of them will be estimated by very different standards,) yet there are accompanying disadvantages, which cannot be easily compensated or controlled.

The instruction must be small, which is given in a short time.

Religious knowledge, given once a week to a child, will be apt to slip from the memory.

The Teachers are generally, not what we could wish, but such as we can obtain.

In the Boys' School, it is very seldom that the Teachers, who are most desirable, are also attainable.

However zealous and well-disposed, the Teachers are not often so skilled in religious instruction, as to give it with sufficient clearness, or accompanied with the information which is desirable.

Can we, as Christians, be content with the reflection, that our most important aim,—religious knowledge,—should be received only once a week,—for a very short period,—from Teachers, qualified only by will?

Can we, as Churchmen, hope that desultory truth will prevent wandering? that unsystematized instruction will lead to Church principles?

The expence may be small; but, so is the instruction.

The management may be easy; but, this of itself is no virtue, unless what is managed be also sufficient.

The anxiety may be none; yet the fact, of a Clergyman's being calmed into content with two or three hours of such

instructions, during every seven days, for the children of his Parish, is probably itself a subject of anxiety.

There being but little personal trouble, and light responsibility, are pleas which arise from feelings that one would rather shake off than encourage, disown than pamper.

None of these objections hold, except upon the supposition, that the Sunday School is the *only* School; and considered adequate to the parochial wants. As supplementary to the Daily School, a Sunday School is highly advantageous: as part of parochial instruction, no Parish teaching can be complete without it: but as the *sole instruction*, there are many extensive mischiefs connected with its good. —There is however, in every instance one serious evil to be avoided in Sunday Schools; which is, the turning the day of rest into a time of toil; making that Sabbath, which ought to be “a delight,” a season of distaste and dislike, because of its drudgery and long confinement. Being weary of their School, what preparation is this for attention in the Church?

Books.

In mentioning the following Books, it is not intended to give a list of all that may be useful, or that are excellent in themselves; but merely to notice the names of a few, which may be of benefit to any School which does not yet possess anything of the kind. There may be many Schools which are advanced far beyond the point to which these books could lead; nor do I at all wish to intimate, that a progress in advance of these is not highly desirable; very far the reverse: but these are proposed for recommendation because I know that the Schools of this Diocese have not generally gone beyond this mark; and that they will do good where

adopted. It would be easy to multiply the number, as well as raise the standard; but there would be no use in either, where Funds are small and the object kept in view is, to adapt advice to their present condition in order gradually to raise their state to its due level.

It is assumed that the Bible forms part of the daily instruction of each school, but that it is never made the book from which the art of reading is learned.—Divest a child of Reverence, and you root out his Religion; cultivate Reverence, and so far from calling formalism into being, no Form will thenceforth exist without its life; what is holy will possess sanctity, as well as sanction; the Bible will to him be God's Word, and the Church will be none other than the Gate of Heaven.

Unless with some well advanced class, perhaps the best method of using the Scriptures in a School will be,—for the Teacher to assemble the Scholars for a gallery lesson; then to read to them such a portion as may be fit and sufficient for explanation and for questioning; teaching them to understand the narrative, the doctrine, the custom, the reference, the words, the inference. *Explanation* is given, that the Teacher may impart something to the Scholars; *Questioning* is instituted, that the Scholar may return something to the Teacher; and it is alone the union of both, which insures information.

Easy Dictation Lessons, in prose and verse, by the Rev. B. G. Johns, London, Masters, Aldersgate street, price, 1 shilling.—A very useful little book, with some practical preliminary observations. There is another small work, published by the same Author, called "Hints to Teachers," containing hints and instructions which are truly valuable,—judicious, practical, and *proved* to be beneficial by the good results in his own school at St. Mark's College, practising School, Chelsea.

Line upon Line, 2 vols. London, Hatchard, Piccadilly, price 2 shillings and 6 pence each vol.—I have never met

with a book of scripture narrative, which the ignorant young, and the uninstructed old, both delight in so much and understand so well; it is familiar without lowness; simple and affectionate and earnest; the style such as you cannot but read impressively. It is peculiarly adapted to reading to a class of Sunday Scholars, and to the younger portions of our Day Schools. There is hardly any book in which every individual portion deserves the praise which justly belongs to the whole.

The Tract Sunday School Manual, on the Collects and Gospels, by the Rev. W. H. Turner, London, Rivington;—This little work may be made very useful in the hands of a skilful Sunday-school Teacher, who will take the trouble of following out the hints which it suggests: but, if it be considered to mean no more than it *says*; and is used to save trouble, instead of being employed as a *mine* whence thought is to be produced; this, like any other good book, will be useless.

Abridgement of the Holy Scriptures, by the Rev. Mr. Sellon, London, Christian Knowledge Society, price 6 pence.—The advantage to children, of an Abridgement, consists in its giving a connected narrative; and by rejecting every thing not immediately belonging to the account, the child arrives at a speedier and clearer comprehension of the subject, and is thus well prepared for the Scriptures themselves. The Observations occasionally introduced are plain and useful, and the indented Chronology of much advantage.

Outlines of Sacred History; London, Parker, Strand, price 2 shillings and 8 pence.—As a reading-book for an advanced class: the Bible history is here *not* in the Bible language; but it contains a judicious admixture of harder words, which yet are common in all books of general knowledge, to which children thus become accustomed at school, while there is some one to explain them; they are consequently better prepared to read *any* book with pleasure after they have left school.

A plain and short History of England, by the Bishop of Peterborough; London, Rivington, price 1 shilling and 8 pence.—By means of this excellent little book, some knowledge of English History may be conveyed to every parochial school, by making it a class reading-book; and no English child who goes to school, ought to be ignorant of the leading facts of the History of its own country.

Help to the Reading of the Bible, by the Revd. B. E. Nicholls; London, Christian Knowledge Society; price 2 shillings.—This book is intended for the Teacher of the School, and not for the scholars. It contains a fund of most useful information on all subjects connected with the Bible, together with several Maps. No school-master should be unprovided with it; but it is for his private use and study, and should never come into the school. Its judicious use is twofold; 1st, the Master *studies* it, and reads it for his own general information: 2nd, *each* night he reads that portion of it which is explanatory of, or suited to, the portion of Scripture which is to be explained next day in the Schools, either to the class, or in the general religious-instruction lesson.

The Class Singing Book, by J. Turner, London, Parker, Strand; price 3 shillings, and the Songs, &c., 8 pence.—Where Singing is taught, as part of the education of the scholars, I am informed that the above is a simple and judicious manual.

A Selection of Hymns, (No. 156.) Christian Knowledge Society, price 2 pence.—When we know how often, among the poor, Hymn-books become Text-books; and that they frequently quote them, and find as much comfort from a verse of a hymn, as they receive from Scripture itself; it is of much consequence to put unexceptionable ones into their hands.

Stinclair's Questions, illustrating the Catechism, price 4 pence; Christian Knowledge Society.—Independent on

its intrinsic excellence, and the mass of information which it will convey, another additional praise belongs to this book, —*it cannot be learned by heart nor taught by rote*. It is not liable to the objections, inherent in all other explanations of the Catechism, *i. e.* that the child *may* understand it no better than he did before the explanation was learned; but this, if learned at all, must give information.—The “Broken Catechism” ought to be expelled from all our schools; and the other, so called “Explanations,” are little else than perpetuators of ignorance, and encouragers of idleness.

Sunday Exercises, on the Morning and Evening Services of the Church, by the Rev. B. E. Nicholls, price 3 halfpence, Christian Knowledge Society.—This book should be one of those taught regularly in the Daily Schools; and every Sunday Scholar, old enough, should have one to take home with it, and to prepare a portion for the Sunday morning. The children, well instructed in this, would *for life* be taught that our Church Services are a “reasonable Service,” and know how to worship God in an acceptable manner.

An Introduction to the Study of the Common Prayer, by the Revd. E. Smith, price 4 pence, Christian Knowledge Society.—This should be for the instruction of the Master, as the former is for the benefit of the pupil.

Outlines of English Grammar, by A. Wilson, price 1 penny, Christian Knowledge Society.—This is very short, and is founded upon true and proper principles: a few lessons, and ordinary attention and explanation, would make a class soon master of it, and would tend much to open new views and give new powers.

A Treatise on the first Principles of Arithmetic, by T. Tate, London, Longman, price 1 shilling.—It is because the first principles of Arithmetic are never explained to a child, that this little book is so valuable: no second step is taken till the first one is secured; and every new demand on the pupil’s understanding, is accompanied by renewed explanation.

Instructions in Household matters, or the young Girl's Guide to Domestic Service, by a Lady, London, Parker, Strand, price 1 shilling and 6 pence.—There are few books, whether by *Lady* or Gentleman, that are so good in its kind, as the above: it never goes out of its sphere; and brings within that sphere, some of the most important considerations which have been too much lost sight of, and now are again reclaimed by this *Lady* and replaced in that juxtaposition from which they ought never to have been severed. The good sense, the just discrimination, the judgment, and the sound practical advice, contained in it, render the book most valuable. The Receipts may be good or bad; I am no judge; but the merits of the book are independent on them. It should be one of the reading-books of our first class of Girls, suitable parts of it forming the texts for the Mistresses' observations; and each of the elder Girls on leaving School, should have a copy presented to her as a reward and a guide.

MISCELLANEOUS OBSERVATIONS.

The *Monitorial system* seems at length to be duly estimated; its virtues of convenience and its vices of practice known. Its sole apparent gain is, that it gives a means of assembling a much larger school than the available Funds would otherwise provide with teaching. Some of its evils are the following,—it tends to create a walking instead of an instructing Teacher; an overlooker of a routine discipline, instead of an imparter of information;—the most forward boys, when they are capable and ought to learn most, are deprived of instruction, by being set as the instructors of others;—all the lower classes are wretchedly taught;—the teaching is

destitute of influence ; and it is alone the memory which is exercised ;—the imperfection of the Monitor becomes, in reality, a model and a standard to the class which he teaches ;—it encourages us to keep large bad Schools, instead of smaller good ones ;—it has done more to keep down education to its present low level, than the united mal-influence of many other causes.

Perfect routine, by so far suspending mental exercise and foresight, frequently tends to the imperfect development of the mind.

Let Teachers be *trained* as highly as circumstances will allow, for there is no fear of over training ; but there are many reasons to apprehend evil resulting from *over-teaching*. A person well qualified to teach a large town School will not long continue as a contented village School Master : nor will anything but necessity retain Masters in situations where qualifications, which they have been taught to value, are never brought into exercise. Their own feelings will call them from their office ; and their fitness to discharge more gainful, or more dignified functions, will ensure their obeying *the call*. Some may stay ; and some may make it a matter of conscience, and refuse to be lured from their duty ; but to hope and to act, as if principle would sway all, and keep them School Masters because they were bred up as such at our expence ; is to hope and to act, as if the doctrine of the Fall were expunged from our Christian Faith.

Give as much *credit* as you possibly can, to a child who strives to answer a question : if the child does at all understand the question, you will frequently find the rudiments of a right answer, even in the apparently absurd reply.

Let every Master guard both his own *manner* and *language* when he is giving instruction in religious matters. Let there always be a marked line of distinction drawn between the religious and secular lesson : a short collect interposed, and

added reverence of demeanour and voice, will favorably impress the pupil.

How little aware many people are, that it is alone their own *want of zeal*, which calls their difficulties into being!—In one particular portion of the County, none of a number of Parishes in a line one with another, could assemble their Sunday Schools, for a couple of hours on a week-day, even once in the year to be examined,—“it was an agricultural Parish—the children were at work—they kept birds—their parents would not let them come—it was impossible to get them together—&c. &c.” Another range of country and several Parishes, entirely agricultural and of exactly the same aspect, and at the same period, every one of the Sunday Schools assembled. I asked if there had not been great difficulty in obtaining the attendance? in each case, I was assured that there had been none: the Clergyman’s wishes were made known; the parents willingly sent their children; and the children cheerfully came. In *all* these cases, what was the distance between *possibility* and *impossibility*? not half a mile.

In several subjects, such as Chronology, Etymology, Grammar, &c. of which our children usually can learn only a very general outline, it would be much better to teach them *orally* than by book. To *talk* with them upon these subjects will frequently be a delight to them; but to learn from books,—the dry technicalities would repel and disgust.

With *young* children it is of the utmost advantage to use *pictures*: they delight in them, and can soon understand them. In early age, the eye is the teacher: a description is an abstraction to a child; but describe by a picture, and the abstraction becomes a substance, palpable as a tree—he *sees* the story, and he understands it.

It is a miserable system of examination, to question, after the “broken” manner, *at the conclusion of each verse* of

Scripture, as it is read : there is no exercise of either thought or memory : the child knows that the answer is within the verse, and if you ask the first part of it, he will give as answer the second, and vice versa ; and at the conclusion of the lesson he knows nothing : nor would he to the end of time.

Where there is a sufficiency of population, a *good School Master* will always make to himself a good and numerous School, and retain his scholars.

Nothing will be efficiently done for Schools, till *Owners of property*, be it land or money, feel that every increase brings with it the duty of a strictly proportionate outlay, for the benefit of that class by whose instrumentality the increase has been gained :—that to Morality and Religion a tax should be paid, as well as to Government ; as justly due, and should be as exactly enforced by Conscience, as the latter is by Law. It would thus be proved, that coin had still some relation to the Poor, though vested in consols ; and that the cultivation of an estate, did not consist merely in the cultivation of its acres.

Evening Schools may be made of great benefit, if this single regulation be attended to,—Males come in winter ; Females in summer.

The last eight or ten minutes of a reading lesson, in which the names of places had occurred, might be profitably spent in pointing out the places on the map ; thus the information already given would be refreshed, while the position of the place would be learned.

One object of this account is, to induce those individuals who take an interest in its subject and details, and approve of the manner in which the Diocesan Board does its work, to support it in its operations, by either *annual Subscriptions*, or, if Clergymen, by preaching an *annual Sermon* in its behalf ; a measure which the Lord Bishop of the Diocese

approves; and which may thus be made highly advantageous, by extensively spreading abroad a knowledge of this Society's working. The Secretary or Inspector for the District, will receive any sums that are transmitted to them.

During my progress through the Diocese, I have everywhere received the kindest attentions and the readiest help. On each occasion of intercourse I look back with pleasure; the recollection of even labour is associated with the remembrance of friendly companionship and solid worth; and I look at the work with the spirit of a cheerful hope, because I know the men to whom the providence of God has committed its accomplishments.

APPENDIX, A. p. 7.

Where regularly constituted Teachers' Unions (see Appendix C.) cannot be established, I am persuaded that very much good would result from an annual meeting of the Teachers, male and female, of the District. As matters now stand, there are few individuals who meet with less sympathy in their difficulties than Masters and Mistresses of village Schools. Generally they have but small pay, are expected to be always happy and cheerful with their children, to let no obstinacy ruffle, no dullness vex; yet, with these, and numberless other, demands upon their excellencies, they have small support or encouragement under their peculiar trials.

People who are engaged in other occupations meet together and work together, and iron sharpeneth iron; but the School-teacher is alone in his work, till wearied by the day's employment; and, when wearied, is little disposed to seek out another, at some miles distance, equally tired from the same toil. We cannot wonder that school-teaching has too often been the last resort of those failing in other things, rather than the desired occupation of the competent.

There are few by whom personal notice would be more quickly repaid in pleasureable feelings and by increased usefulness. Approbation might be expressed by giving something to the *Master*, to enable *him* to take out his school into the fields or on the hills for a pic-nic tea-party; each child with his can; the kettle and the cake conveyed by the larger boys or girls; and fire is soon lighted, the kettle

suspended between three sticks, soon boils with the tea in it, and all is speedily happiness; the scholars feel pleased with the *Master*, and the *Master* has pleasure in his school, and where both are pleased the School prospers. Or, again; you wish to express satisfaction at his conduct; *do not give him a book*, and thus tend to keep him *at home*; but, pay his passage by the railway, to enable him to see his friends, that he may see new faces and get new thoughts and return with renewed and invigorated feelings.

To encourage the principle contained in the example given above, I would recommend the annual Meeting of the Teachers of the District, in the summer holidays, in some place generally convenient.—The Secretary and the Inspector meet them.—They pay to the Secretary the subscription which they have collected. (p. 7.)—A Dinner is provided.—An address, not formal but conversational and plain, is given afterward by the Inspector or the Secretary.—The Chairman might invite any Teacher to express shortly his thoughts, &c.—A Hymn and blessing, and all go home.—A good plain dinner need not cost much with a little arrangement.

The intercourse together would be a great benefit; it would tend to create an esprit de corps, they would hear what was doing, many intimations might be given, and things would work better where interest is shown and pleasure felt. The above is but an outline which any one could fill up to suit circumstances.

APPENDIX B. pp. 22, 23.

“ Let it be announced at the commencement of a year, that a Boy and Girl in each School, (more if the Funds allow,) will be apprenticed to a trade, on passing a satisfactory examination.

“ Let all those of the first class, having been two years in the school, and able to furnish certificates of good conduct, be allowed to stand as candidates.

“ Let the Master of some neighbouring parochial school, (to avoid all appearance of partiality,) on the day appointed, examine the Candidates in the first four rules of Arithmetic single and compound, outlines of Geography, Spelling, Writing, &c.; and let some Clergyman, appointed by the Minister of the Parish, add to the examination questions on Scripture History, the Catechism, Articles, &c.

“ Let the best Boy and Girl be bound to a trade, respectable and approved of by their Parents.

“ Four good results would follow.—1. Eagerness and zeal would be much increased *among the children*.—2. A Competition would be kept up between the *School Masters* of different Parishes, desiring to have their children well prepared.—3. In the course of a few years, almost every respectable poor Family in a Parish, would have a child in some trade.—4. The Church School and ministerial attachment would be abundantly promoted and consolidated.

“ Where are the Funds to come from? I am sure that many in the respective Parishes would gladly enrol their names in the Subscription, and occasional assistance might be given by the Board.”

J. H. Stephenson,
Inspector of the Axbridge Deanery.

APPENDIX C.

“This Union was formed a few years since in the Deanery of Bedminster with the sanction and approval of our late Diocesan, to kindle an esprit de corps among the Masters and Mistresses of our Parochial Schools, and to shew them how highly the Clergy and Laity of the Church of England esteem their services. It was considered that annual prizes awarded to the Master and Mistress of the best Schools in the Deanery, and a few others to those who had given the most efficient instruction in particular branches of Education, would tend to encourage a wholesome emulation, give an additional interest to the Inspector's visits and supply a useful addition to the small salaries of our deserving Teachers; whilst periodical meetings of all who are interested in the great cause of National Education in the different villages of the Deanery would afford opportunities for the general communication of new educational plans and improvements, and enable the Inspectors annually to exhibit the best methods of instruction in an examination of the Parochial School before the assembled Masters. It was thought also that a good Library of standard works, likely to be useful to a Schoolmaster, might gradually be formed for the use of the members of the Association.

“In addition to these more substantial reasons for the formation of the Union, it was considered that a day of recreation and amusement was greatly needed to enliven the weary monotony of the Teacher's life, for good spirits are essential to a good Teacher; and it was hoped that the meetings of the Union from time to time in the different villages would be looked forward to as the Teachers' fetés, from which they would return with more vigor and energy, as well as know-

ledge, to their respective School-rooms, feeling that they were acknowledged by the Clergy as their helpers in the Lord's service, and respected by the Laity for their office sake.

"The Union has been singularly successful. The Masters and Mistresses in the Deanery appear increasingly to feel that they are respected; they therefore increasingly respect themselves and their work; a wholesome emulation has been excited; improvement has taken place in every School which has joined the Union, more life and spirit has been given to the Inspection, the days of meeting have been looked forward to and enjoyed with much pleasure, whilst many useful suggestions have been widely circulated, and much practical information given in the Lectures which have been delivered on subjects connected with the Art of Teaching.

"On the other hand, the evils which might have been expected to arise from the meetings of the Union have not appeared; no ill-will or jealousy has been observed among the unsuccessful candidates for the prize, nor any conceited introduction of crude opinions by any young teachers, nor any want of immediate submission to proper authority. The days of meeting have been happy days. The Clergy and Gentry and Teachers have met and transacted their business and dined and talked together, a friendly and earnest tone of feeling has always prevailed; and no one can have been present without perceiving the great good which must result to the cause of National Education from such Unions under the superintendence of the Clergy."

E. P. Vaughan,
Inspector of the Portishead District.

RULES OF THE TEACHERS' UNION OF THE BEDMINSTER DEANERY.

1.—That the object of this Union be the promotion of Education, and the encouragement and improvement of Masters and Mistresses of other Schools, in the Deanery.

2.—That this Union consist of members of the Church of England.

3.—That all Masters and Mistresses of Schools within the Deanery, conducted on the principles of the Church of England, be eligible as Ordinary Members, on the recommendation of the Incumbents of their respective Parishes, on payment of an Annual Subscription of Two Shillings and Sixpence.

4. That all Parochial Ministers, or Subscribers to the Diocesan Board of Education, be Honorary Members, on payment of an Annual Subscription of Five Shillings ; that other persons, duly elected, be Honorary Members, on payment of an Annual Subscription of Ten Shillings, or a Donation of Five Pounds. Subscriptions to be due for the ensuing year on the day of the Annual Meeting.

5.—That an annual Meeting be held on the first Thursday in July, at eleven o'clock, in some parish of the Deanery, the parish to be selected by the Committee, the consent of the Incumbent having been previously obtained.

6.—That at all meetings the highest Dignitary of the Church be *ex-officio* Chairman ; and no Dignitary being present, that the Chair be taken by the Minister of the parish.

7.—That the Diocesan, and Decanal Inspectors, be requested to attend and examine the School, where the meeting shall take place.

8.—That after the examination, which shall commence at eleven, a lecture shall be delivered on some subject connected with education.

9.—That at one o'clock, the report, with a statement of Accounts, be read, new members elected, subscriptions received, and other business of the union transacted.

10.—That at the Annual Meeting, a Committee of not less than four honorary members, and three ordinary members,

be appointed to conduct the business of the union; that a Treasurer and Secretary be appointed from the honorary members, and two of the ordinary members be appointed as assistant secretaries. Two of the honorary members, and one ordinary member, to form a quorum.

11.—That at two o'clock, the members dine together, at an expence of not more than two shillings and sixpence each.

12.—That after dinner, papers on educational subjects be read to the meeting.

13.—That the Diocesan or Decanal Inspectors, having examined the Parochial Schools in the Deanery, shall be requested to specify to the meeting those which they consider are the best conducted, and the most efficient.

14.—That an annual prize of five pounds, granted by the kindness of the Diocesan, be given to the Master of the best School.

15.—That an annual prize, not exceeding three pounds be given out of the funds of the Union to the Mistress of the best School.

16.—That a list of other prizes, placed each year at the disposal of this Union, be sent to every ordinary member before Christmas.

17.—That all Masters or Mistresses of Parochial Schools, members of this Union, and whose Schools are in connexion with the National Society, or with the Diocesan Board of Education, be eligible for the prizes.

18.—That no Master or Mistress, shall be allowed to compete for the first prize for the same thing, twice in three years.

19.—That the Committee order such books, for circulation among the ordinary members, as may best promote the objects of this Union.

20.—That a special general meeting may be convened by the Committee, or upon a requisition addressed to the Secre-

tary signed by seven members : and that no alteration be made in these rules, except by a special general meeting called for that purpose ; notice of which shall be given a fortnight previously.

21.—That the business of this Union commence and end with prayers selected from the Liturgy.

E. A. Ommanney, Chairman.

Vicarage, Chew Magna, Dec. 31, 1844.

APPENDIX D. pp. 38. 50.

It appears to me that those Schools, which unite what is termed industrial work with the ordinary employments of a School, should afford instruction in the *science*, as well as in the manual operations, belonging to the labor.—The *Girls*, for instance, while they are drafted off by two or three per week in the afternoons, to do the work belonging to the Master's or Mistress's house attached to the School, should be instructed, as far as possible, in those neater and more skilful operations connected with houses of a higher class and furniture of a more costly kind and better fabric, being required to clean and take care of common furniture as though it were the very best and most delicate : for which purpose they should be instructed thoroughly in that most excellent book entitled, "Instructions in Household matters, or the young Girls' Guide to Domestic Service, by a Lady,"

sold by Parker, West Strand, London ; and sold also at the various Depots of the Christian Knowledge Society. This should be their Text-book, from which they would learn the most useful domestic lessons associated with their reasons, and mingled with those judicious counsels which fix themselves in the memory by interesting the mind and heart.

The *boys*, if employed in *field work*, should be taught, why crop follows crop—the different kinds of *hedging*, for which purpose portions of the boundaries should be kept trimmed and banked in various ways :—how to *ditch*, the depth, and slope, and turfing the bank or stoning it ;—how to *drain*, a small part of the field being set apart to shew the different kinds of drains, open or closed, stone or clay ;—and various other needful works. If they have a garden, they should be instructed—what to plant in every season, the different manner of sowing various seeds, the dibbling plants, trenching celery ;—how to handle a spade well in open ground, neatly in occupied ground ; to prune common trees ; to trim a border, to set out a flower-plot, to make a walk with its proper slope.

If something after this fashion be attempted, I can easily account for the bright boys at Mells, (p. 38 ;) and if undone, for the dull boys at Selworthy, (p. 49 ;) such employments in the afternoons, thus performed, tend to quicken the boy's intellect, because there is given information in its kind and the mind as well as the hand is exercised ; but if it be mere labour suited to the boy's strength, the mind is lying entirely dormant, and by not acquiring more is forgetting what it before knew ; therefore this kind of industrial work is detrimental to a school. There should be always some practical benefit derived by the children from their work, *in addition to, or instead of, their coming to school free of payment.* The Rev. J. H. Horner, Rector of

Mells near Frome, has made excellent and judicious arrangements on this head; he gives them daily a Dinner which the girls learn to *prepare, cook, and serve*, and which is provided by the garden and from the pigs fattened for the purpose. The following is a letter which Mr. Horner wrote to me in answer to some questions that I asked concerning his school.

“Our School has been long enough in operation to enable me to answer some of your enquiries: I will take them seriatim.—*The nature of the School?* this is of a mixed sort, uniting instruction with industrial employment—boys and girls—the boys are in School during the mornings, and during the afternoons on the land, except one small class: the girls are employed in turns, two each week, in the household work.

“*The result intended?* To give habits of industry, and also to accustom children to the work which, when they leave School, will be their employment.

“*The actual result?* I cannot yet speak of it; but cannot doubt that a Farmer would sooner take one of our boys than another. Of the girls I can say that we have sent out one good servant and are about to send out another.

“The boys cultivate now an acre of garden, but this is not enough to employ 20 boys. We have at present a very good show of vegetables. We had a piece of Mangold Wurzel, as fine as I ever saw. We have just killed two pigs, ten score each, and have three in the sty. Of course as yet we have had to purchase for the boys’ dinner, but I hope to do so no more as soon as our bacon becomes available. We find that a good dinner can be given at one penny and a fraction per head.

“I am changing my School-master, which is always disadvantageous to a School, but when my new one comes, I shall make several alterations, chiefly with a view to accomplish the important object of your enquiry—as to

information given? We shall keep a regular journal, and I propose to make a portion of the garden *experimental*: we are now indeed making some Potatoe experiments: this will naturally lead to curiosity among the boys, and by degrees some useful agricultural principles will be instilled.

“Do the Parents like it?” No objection whatever has been made by them; on the contrary, they much approve of the plan; but you must set this down partly to the dinner.

“As a general result at present, I should say that the industrial occupation does not impede their progress in School: and financially, the garden will provide the dinner. I think that I have grounds for expecting a larger, much larger result, but I only speak of our present immediate prospect.”

The great difficulty in all these kinds of Schools is, to obtain a Master who is sufficiently informed to give the children their proper amount and kind of education, and able also to instruct them properly and knowingly in the work of the Field and Garden. There is no difficulty in combining the two kinds of instruction, no detriment to the children in their School acquirements, no unwillingness in Parents if the children receive an actual personal benefit, (not the coming free to School, which will never be considered as a benefit of the right kind or quantity;) but no School need hope to pay its way by its industrial work, and be at the same time a good School; and the great difficulty will ever be, the Master.

APPENDIX E. p. 77.

The great advantages of the plan pursued consisted in—avoiding the necessity of breaking up the various classes of the school, to re-arrange them according to their arithmetical skill ;—the prevention of noise and confusion, for it is all done in perfect quiet ;—the same table, displayed to all, provides each with very many sums in any rule which he may be learning ;—the children cannot copy each other, but each must work his own sum ; the sums are self-set, after the Master has explained to the children how they are to proceed ;—it is no short or royal road to easy arithmetic for little children, only a noiseless way of setting endless sums to all varieties of children at the same time ;—the plan is perfectly simple, and keeps all actively engaged, while the Master is able to devote part of the time to other classes of his school.

It had been my intention to have described the Plan and the Process, but finding that Mr. Drake, the Master of the Milverton National School and the deviser of the scheme, has just published it, and that it may be obtained from the Author or various Booksellers at a moderate price, I refrain from doing more than mentioning its general advantages, and recommending its introduction into schools.

